

Malaysia message

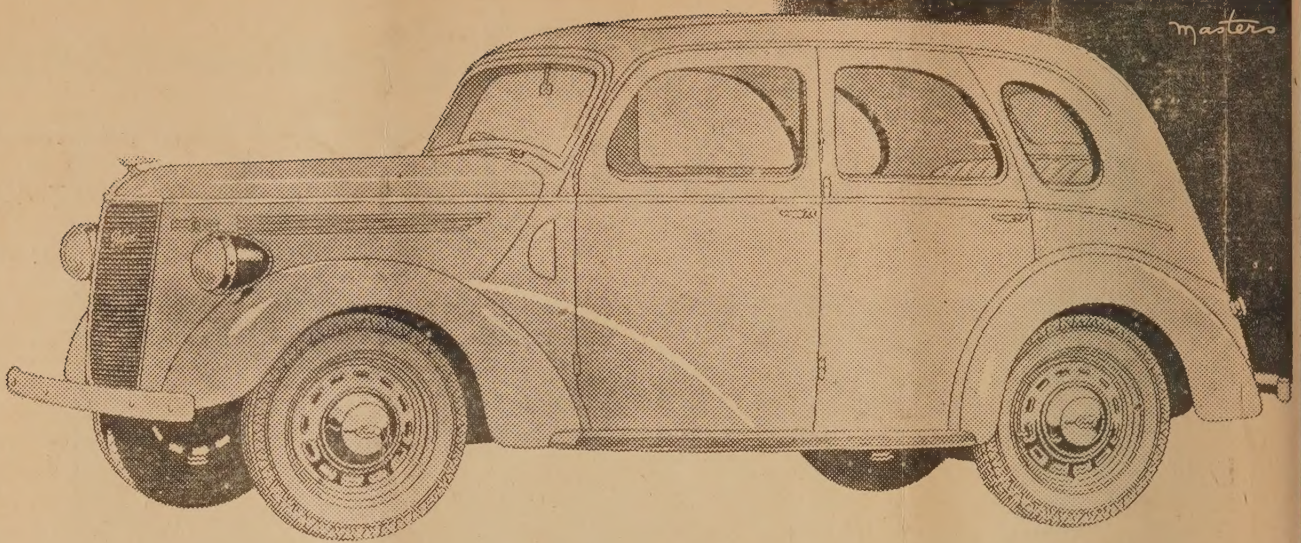
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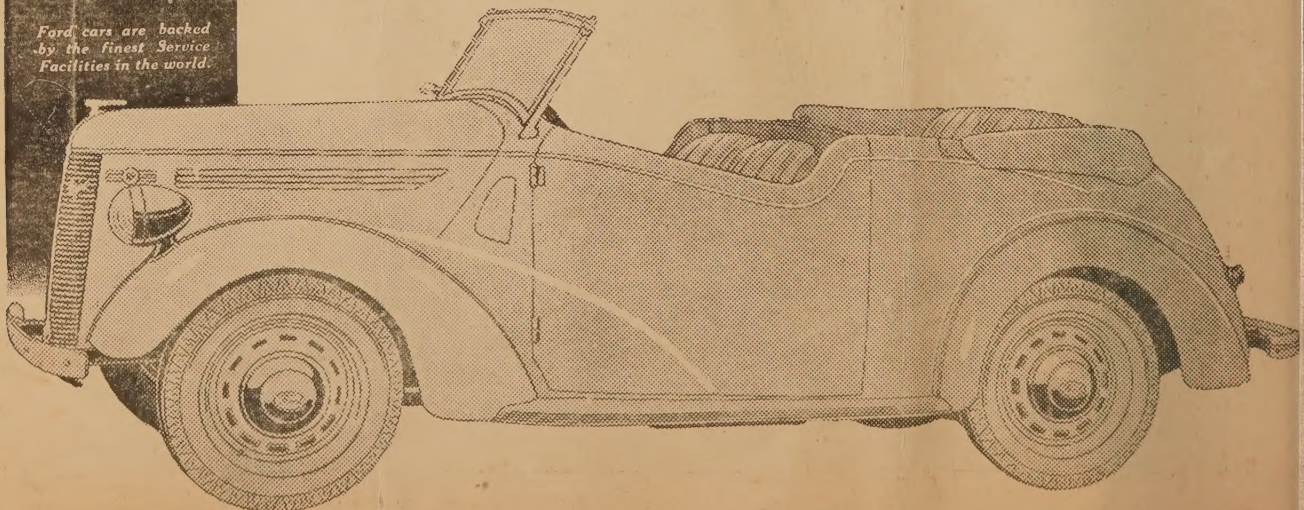
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PERSONALS

MRS. H. B. AMSTUTZ returning to Malaya via Landour, India, where the two children, BEVERLY and BRUCE are in school, arrived in Penang by the B.I. boat Monday, April 27. From Penang she went to Ipoh to visit her sister and arrived in Singapore Thursday, April 30 where a hearty welcome awaited her.

MR. S. M. SIANTURI, worker of the Home Missionary Society, 15th mile Pahang Road, Tapah, recently passed his Senior Cambridge examination, together with the Malayan School Certificate. We are glad to hear that Mrs. Sianturi has returned home, restored to health, after spending several weeks in the hospital at Batu Gajah.

REV. T. CAMPBELL GIBSON of the English Presbyterian Mission, Singapore, sailed for home furlough on the "Jutlandia" Monday, March 20. Mr. Gibson plans to spend his furlough in Edinburgh where Mrs. Gibson and the children are now staying. He plans to be back in Malaya by the beginning of the new year.

An EASTER SUNRISE SERVICE sponsored by all of the Methodist churches in Singapore and arranged by a committee of Singapore Methodist pastors is to be held on the east slope of Nind Home grounds Easter Sunday morning for one half hour from 5.45 to 6.15 a.m. The inspiration for such a service has come from Mount Rubidoux, California, an Easter service which was attended by Dr. and Mrs. Amstutz Easter Sunday morning last year.

DR. M. DODSWORTH on account of ill health was ordered by his doctor to take a month's vacation. Accordingly he sailed from Penang to India Monday, March 20, to spend a month with Mrs. Dodsworth and the children at the Mount Hebron School. We trust that Dr. Dodsworth will be speedily restored to health.

Penang has been suffering from a series of illnesses: Miss Dorothy Moreton being ordered to spend a week or so at Cameron Highlands for a change of climate, Mr. L. B. Jenkins having been laid up two weeks with influenza and Mrs. Jenkins also being ill. Due to this series of unfortunate illnesses it was found necessary to cancel the Teachers Conference on Christian Education which was scheduled to be held at the A.C.M.S. Penang, from April 11-14th. We trust that it will be possible to hold a Conference, such as has been planned, next year.

BISHOP RALPH A. WARD, together with a party of eight other delegates from the Madras Conference, all bound for Chengtu, made the trip by motor car and truck over the new international highway from Burma as far as Kunming, and from Kunming to Chengtu by air. This new highway which was only opened a few months ago is a wonderful piece of engineering work and is of very great significance to the national government of China in keeping its communications open with the outside world. The Central Conference of Southern Asia selected two of their leading pastors, Rev. S. K. Mondol, an Indian, and Rev. On Kin, a Burmese, to accompany Bishop Ward to China as messengers of good will to the Chinese people. These two brethren received on arrival at Chengtu a most hearty and cordial welcome and at once began speaking to large and appreciative audiences. Their services are being made available not only to Methodist congregations but to all of the other denominations and to government students. They will visit as many other towns and cities in West China as their time will allow. Bishop Ward sailed from Hongkong to U.S.A. on the "President Pierce" on March 24.

—China Christian Advocate.

THREE GIRLS OF THE M.G.S., Kuala Lumpur, also of the Boarding School, have passed their entrance examination for the normal training in Tamil. As far as we know this is the first time that any of our Methodist girls have taken up teaching in Tamil. The girls are: Poomala Poologasingam, Yohommah Kathirasu, Rajamoney Vedamuttu. Mrs. S. S. Pakianathan was their teacher and it is to her that the greatest credit is due.

DR. and MRS. R. L. ARCHER writing from Aden and Port Said speak of the very fine trip which they are enjoying on the way homeward. They send their best greetings to all friends in Malaya.

CHINA RELIEF

The following is a list of contributions received by the Mission Treasurer in February for the support of China Relief.

Committee in Charge of Dr. Sung's Revival Meeting	
1939 per Rev. Yaw Yee	
San	\$68.00
Sepang Church	20.50
	\$88.50
Ayer Tawar Chinese Church,	
Sitiawan	\$31.00

Paul E. Thomas,
Asst. Treasurer.

PENANG NEWS OPENING OF THE NEW WINCHELL HOME

On Monday morning at 11.00 o'clock the new Winchell Home, No. 4, Logan Road, a boarding school for girls under the auspices of the Methodist Mission, was formally opened by Bishop Edwin F. Lee in the presence of a large gathering of patrons and friends.

As the opening item, a choir from the Anglo-Chinese Girls' School under the direction of Miss G. Johnson, sang an appropriate hymn. Dr. M. Dodsworth, District Superintendent, then proceeded with Bishop Lee and Miss Lydia Urech, Headmistress of Winchell Home, to the portico of the building where the official opening took place.

Dr. Dodsworth read an invocation, after which he introduced Miss Urech, who addressed the gathering and expressed thanks on behalf of herself and the Methodist Mission to all those who had so loyally supported the project. She explained that part of the funds for the new building were contributed by the relatives and friends of the late Mrs. Charlotte Winchell of the U.S.A., the original founder of Winchell Home; part was contributed by the Methodist Mission, and part was contributed by former pupils of Winchell Home and friends in Penang and elsewhere. She particularly wanted to express her appreciation to the Penang Buddhist Association for their gift. While some money still remains to be collected, by far the larger amount has already been found. Miss Urech concluded by thanking those present for having attended at an inconvenient hour.

Before reading the dedication service, Bishop Lee gave a short address. He emphasized the fact that this institution is called a home and declared that Winchell Home fulfilled the function of a real home for many girls who, but for the home, would be unable to complete their education. He knew that now that Winchell Home had such lovely new quarters it would be able to meet the needs of many more such girls for years to come.

Bishop Lee expressed the thanks of the Methodist Mission to Miss Urech for her indefatigable efforts in bringing the project to a successful conclusion.

After Bishop Lee had read the dedication service and pronounced the benediction, the two youngest pupils of Winchell Home presented him with a key with which he opened the door and invited those present to enter and inspect the premises.

(See picture of new
Winchell Home, p. 23)

The Malaysia Message

Official Organ of the Methodist Episcopal Church, Malaysia

April, 1939.)

(Vol. 49, No. 4)

THE VICTORY THAT OVERCOMETH

An Easter Message

By WALTER RUSSELL BOWIE

This is the victory that overcometh the world, even our faith. John 5:4.

BELIEF in the victory that overcometh the world—surely we need that in our generation. In the voices of our times, there are many notes; but the one note which most obviously is *not* there is the note of victory. Read our modern literature; watch the procession of disillusioned figures who move through the novels of D. H. Lawrence, or Aldous Huxley, or Sinclair Lewis. "The nineteenth century was an epoch of civilized advance, but at length it wore itself out," says Professor Whitehead in his latest book. "Satire," he says, "is the last flicker of the originality of a passing epoch as it faces the inroad of staleness and boredom... and a slow decadence." It is a dying society which the novelists of our time present, a society of men and women out of whom all blitheness has gone, and who spiritually are beaten. Read philosophers like Bertrand Russell who reflect what has been the prevailing mood. Read the comments of typical modern economists and sociologists upon our world affairs. They stagger beneath the burden of an increasing doubt. They have much to say about fatality, little to say of faith. They perceive the things in our world which are overcoming men. They stammer before the need of showing how men can overcome the world.

But that is what the Easter gospel came to tell us, and that is what the magnificent words of the text proclaim. "This is the victory that overcometh the world, even our faith."

Let us see now what that faith is, and whether it is true.

Go back and look at the collision of facts out of which that faith first rose. On a certain day the world seemed to come to an end for a group of men. Jesus of Nazareth was crucified. His enemies nailed him on the cross between two thieves, mocked him as he hung there dying, wagged their heads in derision at what seemed to them his absolute defeat. And the little group who had followed Jesus, believed in him, loved him, and seen all their existence center in the hopes which he inspired—what of them? They thought that everything they had trusted in was turned now into a tragic mockery. Jesus had represented to them a new spirit which would make the old things new; but Jesus was dying. Evil had been stronger than

goodness, hate had been more powerful than love. What was the use of believing any more?

That was on the Friday of the crucifixion, the Friday which they would have thought it a strange irony ever to call *Good Friday*.

Then something happened. There came the radiant amazement of the Easter morning. If you ask me to describe it, I do not know how. If you ask me to make a picture of what occurred there at the grave where the body of Jesus was laid, I cannot tell. The stories of the different gospels melt into one another like changing figures seen against the sunrise and through the morning mists. They tell of angels at the tomb; they tell of the disciples Peter and John running to the sepulcher and finding the body of Jesus gone; they tell of Jesus appearing to Mary Magdalene in the garden. Mysticism and poetry have touched the story. The spirit of devotion has invested it with an adoring wonder. But out of all those aspects of it which elude our exact description, something immensely solid comes. It was the new impact of Jesus upon the spirit of his disciples. They said they had seen him; they said that the message of a living word had come to them from him. Whatever that communication may have been, the power which was communicated was plain. Suddenly those disciples, so helpless, so empty-hearted, and so broken on the day of crucifixion, were made into new men who moved with confidence in what had become a recreated world. They were sure now that evil was not triumphant. Jesus was stronger than those who had tried to put him to death. He was alive, and he would live in them. He would go with them on new ways of adventure. They went out to show in a courage and constancy which had never been theirs before the reality of the Christ on whom they could rely.

Consider now the particular ways in which this sense of comradeship with a risen and living Lord helped them to overcome the world. By the world, of course, we mean the things that belong to the flesh and time as distinguished from the things that are eternal. The world means the weight of unconsecrated circumstances and the lethargy of an uninspired self. In what respect did this world press upon the disciples, and in what respects did they overcome it?

(Continued on page 5.)

FROM THE EDITOR'S DESK

The Malaysia Message

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WORLD COMRADESHIP

Now I really understand that God has no favourites but that He welcomes the man of any nation who reverences Him and does what is right.

(Moffat & Goodspeed) Acts 10. 35.

In these days of political crisis and international tension, we are inclined to judge a nation too often in political terms. When we think of Germans, Italians, Russians, Japanese, French or English we are inclined to label these people as groups and then to file them neatly away into certain convenient pigeon-holes. Propaganda is built up out of just that kind of thinking, for it is the kind that encourages prejudice and builds up intense hatreds.

Too often we forget that these various nations are composed of individuals who have very much the same problems, feelings, hopes and aspirations as ourselves. Can we believe that after all God didn't make a mistake in creating the nations of the world, that they are all His children, created for His glory, each one destined to make a contribution to enrich our common heritage? The Apostle Paul, after a life spent in daily contact with different racial groups, recognized that he was a part of all that he had met. He said in his letter to the Romans, "I owe a debt both to Greeks and to foreigners." What a joy it is to discover a person of another race or nationality with whom it is possible to have real fellowship! Anyone who has had the privilege of spending many years abroad, in foreign countries, treasures these contacts as his richest possession. He learns then to see his own nation through the eyes of a foreigner, and finally comes to feel indebted to his foreign friend for many noble insights. In the presence of individuals our prejudices against a nation begin to collapse.

In every nation there is a small group trying to think in terms of world brotherhood and of international justice. This "saving remnant" in any nation may be a very small group, but it is a leaven at work, which eventually may leaven the whole lump. It is through this group that we begin to understand the meaning of the Oecumenical Christian Church, composed of individual Christians who in their day are doing as they did in time of Diogenetus, "holding the world together." It is through these individuals that we understand "that God has no favourites but that He welcomes the man of any nation who reverences Him and does what is right." It is the character of this small group that determines whether any particular nation is worth saving. The few prophetic spirits in the history of the Jewish people, great souls who were dedicated to the work of God and who were persecuted and martyred by their own people, were the only reason God had of preserving the nation from destruction. One man standing out at a particular time in history may mean more for the nation's and the world's salvation than all the other millions. Any nation which can produce a Luther, a Calvin, an Augustine, a John Wesley, an Abraham Lincoln, a Gandhi, a Chiang Kai-shek, a Kagawa, is worth saving. Here it may be one individual who weighs more in the scale of God's purpose than all the common multitudes, who are merely victims and slaves of their environment.

No one to-day can minimize the danger of war, but a danger even greater to the Christian Church is the fallacy of believing that war and re-armament and the most intense military preparedness is to be a solution of our difficulties. What horrible greed lurks behind every scheme of re-armament! Because the armament industries to-day are paying the biggest dividends (and all the major industries tend to profit from the speed-up for armaments) there is tremendous pressure from these interests to influence the government and even to poison the wells of truth by controlling the sources of propaganda. We become the victims of the machine then as much as we see the people of other nations being victimized.

Our main business, it seems, in this time of crisis is to hold firm our faith in the integrity of others, scattered throughout the world, who are fighting for the same righteous cause that we are. These individuals in some countries may be temporarily submerged by the pressure of the political machine upon them, but the day will come when their voice will again be heard. These individuals and groups who hold loyalty to truth, to righteousness and to God superior to every earthly tie are the nucleus for establishing a new order in world affairs. Such a group as recently met at the Inter-

national Missionary Conference at Madras is prophetic of the future, for here was World Comradeship written on a large canvas. In Malaya we too have a unique opportunity, for our Mission schools, our churches and Epworth Leagues are World Comradeships in embryo. Here the picture may be painted only as a thumb-nail sketch or perhaps as a miniature on ivory, but from the places where we have already seen this new spirit at work, we should begin to understand "that God has no favourites but that He welcomes the man of any nation who reverences Him and does what is right."

It is not often that man's judgment and God's judgment co-incide. In our snap judgments of present day events, we are too inclined to condemn a people who are threatening our security, not realizing that after all they want the same privileged

position which we are enjoying. Again we are too inclined to judge a man by the political system under which he lives and fail to appreciate the social pressure which that system exerts upon him. Our religious faith should help to keep us from becoming intolerant of a people who are forced into war by the political machine which is in power. We can easily develop hatreds for other peoples by failing to realize that they themselves have been swept along by events, most of which they regret and over which they have very little control. Because Christianity does emphasize the individual pressure upon society, we must place our faith in individuals "as the salt of the earth." Political systems, by whatever name, are too likely to corruption to ever make them a substitute for the "kingdom of heaven."

(The Faith That Overcometh)

(Continued from page 3.)

Think how insignificant those men in whose hands Jesus left his mission seemed to the world, and seemed to themselves. They knew that they were made of human clay. They knew that they were products of most ordinary environment, and that most of their neighbors would have said that there was nothing in them to give promise of particular achievement. But they knew that Jesus saw in them possibilities which only shyly were awaking. They knew that he trusted them far beyond any reason which they seemed to have for his trust. His love kept encouraging them to hope that some day they could be more nearly worthy of it. The seeds of strange possibilities were stirring in their souls beneath the warmth of his regard. They had felt that before his crucifixion. On Easter, and afterwards, they felt it in a strange new way. Jesus was stronger than death. Well, then, Jesus would be stronger than all the old traditions in their souls. The new life would triumph there. The new manhood which he had been fashioning would prevail. So they believed; and in the strength of that belief they dared to begin to live. They laid aside the old distrust. They went out to work, to teach, to deal with men in the strength of the conviction that Christ could make them sufficient for whatever task he put into their hands.

So it happened with those disciples in the first century. I think I do not have to argue the fact that we need to have something of this same sort to happen to us now. The forces of this world press in upon us as they pressed in upon them, and in no way do we more need the gospel of victory than in its reference to our self-distrust. We too are conscious of our shortcomings and our failures. We may hide them behind our mask of pride and of apparent self-sufficiency; but all the while the inward trouble and uneasiness are there. If spiritually we are to be quickened to an inward confidence which can be triumphant, then we must have a new gospel to tell us how.

The Indwelling Christ

To prove the Easter gospel, you do not have to go back and argue your intellect into a solution of a puzzle of how the resurrection could have been. You need rather to possess yourself of the spiritual experience which will show you that Christ can be a living Comrade for you now. On the Sunday after Easter, three years ago, Robert Norwood preached in this pulpit of Grace church. He preached that day on Christ walking with his disciples on the road to Emmaus. The heart of his message was, as always, the reality of the ever-present Christ. One of those who listened to him told me afterward of a word he spoke once which changed her whole conception of religion. He said: "Do not look for God where he is not. Look for him where he is." "All of a sudden," she said, "I realized what he meant, and realized why God had been so remote from me. I had been thinking of him as though he were off somewhere, and I had to find him. Then in a flash I realized that he was within me all the while, and it was in *that* God, that *near* God, that I must trust. There was a little of Christ in my own soul, and I must believe in that; I must believe in my own better impulses, believe in everything that moved me to be kind, to be generous, to be helpful, believe that this was the indwelling Christ trying to convince me of himself. When I had learned that, religion became new." New? Yes, but not new: it is as old as the experience of the first century, yet as fresh and thrilling as every latest pulsebeat of our own existence. It is as eternal as the words that fell singing from the poet's lips:

Speak to Him thou for He hears, and spirit with spirit can meet—

Closer is He than breathing, and nearer than hands and feet.

It is as true now as it was when Paul wrote his triumphant words: "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God."

—Christian Century Pulpit.



First
Church
of
Hortu

(From *Heritage of Beauty*—Fleming)

CHURCHES AND CHAPELS

by the REV. H. B. AMSTUTZ, D.D.

WHEN a professional man travels he naturally looks for the things that appertain to his work—the doctor visits the hospitals, the engineer the bridges and buildings, and the minister the churches he passes.

In Manila I told Dr. Holter that the two things I must see were his church, the Central Student Church, and the Union Theological Seminary. We went to see the latter first and arrived just as the new graduates and faculty were concluding a farewell Service of Holy Communion. The Seminary Chapel opens right off the main corridor and has no doors so one can easily observe what is going on. It is an exceedingly plain, pulpit-centered Chapel and the floor slopes to the front. I wish someone with imagination could go in there and make it a place of beauty but I was glad to see that the Chapel occupied the central place in that fine three-storey building.

After tiffin in the Manse, an open airy house with fascinating iron-grilled windows, we went to the church which is next door. It occupies a commanding position on a corner that is near to the State University and Government Buildings and it faces a city park. I did not care for the exterior. It is a church building but not attractive in any way; however, on the inside it is very beautiful and worshipful. We especially liked the massive wooden pews, the Gothic ceiling with its huge supporting timbers, the carved altar and chancel fittings, and the truly artistic light fixtures. The latter had been made locally of iron and would have cost a fortune if imported from America or Europe.

The Chancel is quite different from ours in Wesley Church in that the minister occupies the first stage, which is at least three feet high and

which is pulpit-centred. Back of the pulpit chairs is a beautiful screen with recessed woodwork—this screen and the light fixtures are the loveliest things in the church. This first platform seems very empty for it is large and the only thing on it is the pulpit and two chairs. The screen is about twelve feet high on the sides and at least fifteen in the center and rising from behind it on a much higher level is the choir loft, the organ console and the pipe organ. The organist is completely hidden by the central part of the screen. The organ pipes are visible and mar rather than add to the beauty of the otherwise lovely sanctuary. I understand the congregation is made up almost entirely of Filipino students. The President of the University is a member of the Church Official Board and a most faithful worshipper.

IT was in Japan that we had a big surprise as we visited various Churches. There I saw what every minister loves—truly ecclesiastical architecture that is an aid to worship; architecture that is a compliment to God and not just bare auditoriums as some of our churches are.

The first Chapel we saw in Japan was in the Tokyo Y.W.C.A. I noticed a special door leading off from the lobby and opening it found myself in a beautiful, though tiny chapel. It will seat perhaps thirty people. The ceiling is in Gothic style. The pews are solid wood and have cushions on the seats. In front on the right, built into a sort of little alcove, is a reading desk and choir. On the left front a bronze bowl, as if for incense, on a tall iron tripod—symbolic of the sacred fire in an ancient temple. In the centre was a simple but perfectly fitting reredos (the screen at the rear of the chancel) and standing on the ledge of the reredos a beautiful

cross about two and a half feet high. This cross was made of some wood quite different from the rest, with dark seams outlined by lighter soft brown wood. I wondered what it might be, for it closely resembled one of our rare Malayan jungle woods, until my eye caught the word "Jerusalem" carved on its cross-piece. It was of olive wood and had been bought in Jerusalem by a friend for this very Chapel.

Our next visit was to the Tokyo Union Church where I was invited to be the guest preacher. This church is largely supported by Canadians and Americans, some in Mission and University work, others in business. It stands on the very wide boulevard leading to the great Meiji Park and Shrine. On the rear wall of the chancel is a beautifully carved reredos with cross. The choir stalls are on either side and the organ on the right completely hidden by another lovely screen. The altar rail, reredos, choir stalls and screens, and the pulpit and lectern are all parts of a whole and are in perfect harmony with the Gothic roof and pews. The church seats about 200 people and it was full that afternoon. After the Service was over the Ministers and Choir retired in procession, the Choir pausing to sing an "Amen" in the hallway at the very close. Before we left the church I went back into the sanctuary once more just to breathe more of its beauty into my soul. It is what a Church ought always to be, a house that makes one think of God, and a place in which everything helps one to worship HIM.

I cannot take space to describe fully all the other Chapels that we saw, but I will try to give you just an idea about them. The next was the Chapel of the Methodist Theological School at The Aoyama Gakuin in Tokyo, our wonderful Methodist institution which covers nearly thirty acres of ground right in the city. In this seminary building, Dr. Berry, who personally conducted us, had poured out the hopes and visions of a life-time that had been given to Japan. The building is about eight years old and the Chapel is the result of the most careful planning. Dr. Berry used both an artist and an architect in planning it and then fused the ideas of the two into one harmonious whole. In the furniture, the light fixtures, the chancel fittings and in every detail is seen the best that could be given. Here we saw wood carving that is really artistic—how I longed to have such carving in "Wesley"! In a large sunny room adjoining the Chapel, a sort of lounge for the Seminary students, Dr. Berry has been doing what I have attempted in Wesley Hall. He is collecting unusual pictures of Christ and hanging them there. We saw two that were new to us and very striking, especially one by a German artist of Jesus with many little children.

WE saw two more Chapels in schools located near the port of Kobe. The first is at the Kwansei Gakuin, the very large Canadian Methodist University. This Chapel is not quite so beautiful as the others I have mentioned but here again I was struck by the unusually artistic light fixtures. In

the hallway was a large picture of Christ drawn by a Japanese artist, a graduate from this School, who is devoting his life to painting pictures of Christ. Dr. C. J. Bates, the white-haired gracious President of this School then took us to have a glimpse of Kobe College, which he said is the finest foreign school in Japan. It is a university for women and is under the Baptist and Congregational Churches of America. Dr. Bates explained how just as they had raised the money at home for their new buildings the Yen fell in value so that in exchanging it they nearly doubled their money. With this unexpected help they were able to build far beyond their dreams and have today a group of buildings that can hardly be equalled anywhere. The President, Dr. Charlotte B. De Forest, a charming lady, took us to see the Chapel at the request of Dr. Bates. She took us into the rear of the high balcony. This Chapel is in Italian style with pillars and arches forming a cloister along one side such as one might find in a church in Florence. In the soft light of the stained-glass windows it was a place of sheer beauty. The rear window, over the chancel, is in the form of seven candles, and as we saw them in translucent glass they seemed to be burning before the Lord. What a privilege it must be to lead in worship in such a sanctuary!

She also took us to see their auditorium, which seats 3000 people. This is not a church but is used for worship on special occasions when the chapel is too small, and here we saw our first Hammond Organ since we left Singapore. This auditorium has one new architectural feature that I highly recommend—the floor slopes toward the front and then from a point, six rows from the platform, it slopes upward again so those who sit there will not have to strain their heads backwards in order to see the speaker or watch what is going on on the platform.

I do not wish to give the idea that all the Christian churches in Japan are beautiful and ecclesiastically artistic; what I have said applies only and very inadequately to those we visited. In all of these churches and chapels I found the "Cross" in the centre of the chancel, with pulpit and lectern on either side. In not a single one did the choir or minister take the central focal point, always a cross backed by a suitable reredos, and in most cases the organ was completely concealed. Another very noticeable thing in both Manila and Japan is the beauty of their light fixtures; made in each case by local workmen following designs drawn for them by the architects. It would be a great joy to me if our Malayan architects would learn something about church lighting and if we could develop a local trade in artistic light fixtures. Our Malayan workmen are just as clever as those of any country: all they need is the idea and the drawing.

THE last two churches about which I want to tell you are in Honolulu. The one Japanese and the other Chinese. The Japanese church is built much like an ancient Shogun castle and resembles the famous one in Kyoto. It was designed by the



Smith
Memorial
Chapel,
Hi Kone,
Japan.

(From *Heritage of Beauty*—Fleming)

Pastor of the church. It makes quite a striking landmark from the sea and sets a new style in church architecture but it is not wholly successful to my thinking. The newer and more beautiful one is the Chinese church which stands nearby and belongs to the Chinese "Church of Christ." This building very much resembles the main section of our new Chinese Church in Penang. The tower is on the left side but in this case is in the form of a pagoda, with three consecutive balconies, in the same material as the church building and using ornamental tiles most effectively. The front edge of the roof plus gable are also in Chinese style and done in tiles. Over the doorway or entrance one again sees the Chinese roof motif with very pretty mosaic. None of the colours used are bright and the whole effect is most pleasing and fitting. We have an attempt at this sort of thing in the Cairnhill A.C.S. building and in the Telok Ayer Chinese Church, but in neither of these is such a totally happy result obtained. This church stands on one of Honolulu's main streets, near the famous Waikiki Beach. We walked around the pagoda tower to see if we might get someone to open the doors for us, but that was needless, for back of the tower, as a part of the church building, were cloisters running the length of the auditorium on either side. The outside of these cloisters were open arches and the inside wall made of folding doors so the whole space between each pair of posts can be opened, and the door panels are made of reinforced glass. There is nothing special to note about the interior for that resembled the average church, but the outside Chinese motif is so successfully done that I wrote to the Pastor asking for pictures that I might

show them in Malaya. The church is just as dignified and proper as any building that I know of in Malaya and certainly can stand on its own beside what we Westerners have produced.

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LIGHT AND LIFE

(This page is prepared by the Committee on Public Morals, Methodist Episcopal Council.)

Progress in India

News has recently reached this country that the city of Bombay and its suburbs will soon become a Prohibition Area. From August 1931 no intoxicants are allowed to be sold except to Europeans and Americans, and the excepted people are allowed to use them only in their homes. This action comes from a long discussed reform programme, and the Indian people are to be congratulated that definite action in the achievement of this reform has at last been taken. It is to be hoped that this action will be followed up rapidly by similar decisions for other parts of the country until the people of the entire country will be freed from this curse.

The great leader of the Indian people, Mahatma Gandhi, voices the feelings of the reformers in these words: "It means not only material salvation of mind and material strength. Our freedom will be the freedom of slaves if we continue to have anything to do with the drink habit and the drug habit. Is any cost too much to establish complete Prohibition in all the Provinces?"

That is constructive statesmanship. Short-sighted people will grumble and say that the cost is too much, and will point to the immediate loss of one million pounds revenue in this action. Let no one be disturbed by such a statement. A million pounds might look a great deal of money to a poor man, but let the poor man count up the many millions of pounds that will be saved in the process. In the United States of America between four and five billions of dollars (about eight billions American Currency) was spent for intoxicants alone in 1936. This is an enormous amount of money which few can comprehend at all. Deducting from this total the few millions paid to the government in taxation, and there still would remain a good seven billions waiting for the people. But that is only the beginning of the saving. In our case only three and two tenths millions for intoxicants. The national revenue of these intoxicants for the year 1937 was about \$4,000,000 (four million dollars)—a considerable saving for the people of one year and the chief cause of delinquency in that community was removed. When one thinks of these figures the thought, not only of prison, reformatory, and a host of other social institutions with necessary very largely no care for the victims of alcohol, one can begin to realize the enormous saving in a country

in dollars and cents only if intoxicants could be banned entirely for beverage purposes. If, in addition to all this, the country could be suffering liberation of the lost property being contributed to the use of intoxicants, taken into account, one could be bold to undertake and anyone can consider it a cause for congratulation to live in a country where alcohol is permitted to flow freely. There is a question as to whether it is worth the loss of the amount that is lost through Prohibition as compared with the enormous savings to the people. Congratulations are due to India who has the courage to start on a difficult crusade of reform.

HOW MEDICAL SCIENCE VIEWS ALCOHOL

Below are given the resolutions of the American Medical Association with regard to the use of alcohol as a beverage or for medical purposes:

"Whereas, we believe that the use of alcohol is detrimental to the human economy; and

Resolved, that the consumption of a drink as a stimulant and for food has no scientific value, therefore

Be it resolved, that the American Medical Association is opposed to the use of alcohol as a beverage; and

Be it further resolved, That the use of alcohol as a therapeutic agent should be discouraged."

WHAT DRINK COSTS

"The amazing discovery that every drink of liquor a person takes reduces expectancy of life by 25 minutes is the result of a survey made recently by Dr. Arthur Hamner, actuary of the New York Life Insurance Company. Dr. Hamner made a study of the records of thirty life insurance companies involving more than 2,000,000 persons. Of course, after making due adjustments, the average without being too technical the statistical efficiency of the method is evident. It was found that the life expectancy of men drinking was reduced from four to six years. And as for the danger to women—well, that risk, too, is reduced somewhat at any rate at all."

(Excerpted from "The United States")

THE TASK OF THE UNITING CONFERENCE

It must be understood that all the reports are recommendations only to the Uniting Conference which alone has power to make them the law of the church, subject to the provision in the Plan of Union which authorized the Uniting Conference to harmonize and combine the three Disciplines.

The direction and government of Methodist Churches has always been through a system of Conferences. In the new church it is proposed that this Conference system shall be continued, and provision is made for seven kinds of Conferences: the General, the Jurisdictional, the Central, the Annual, the District, the Quarterly, and the Church Conference.

These names have come into use in Methodism at different times, and some of them were selected for the need of the moment. They do not always indicate the nature of the various Conferences. This factor will be more evident as each Conference is described in its proper place in this summary.

THE GENERAL CONFERENCE

This is to be the supreme Conference of the Methodist Church. It will be composed of delegates from the Annual Conferences, and will include one ministerial and one lay delegate for a two-thirds fraction of seventy members after its quota of one to seventy is filled. Each Annual Conference must be represented in the General Conference by at least one minister and one lay member.

The ministers and the lay members will sit together in the Conference, and will deliberate as one body. Nevertheless, when a proper request is made, the Conference may "vote by orders." In voting by orders the question before the house must receive a majority of each order, lay and ministerial, before it becomes the action of the Conference.

The Council of Bishops (the new name for the whole body of Bishops) may call the General Conference in extra session if two thirds of the bishops so vote. An extra session may be called also by a similar vote of two thirds of the Annual Conferences.

The General Conference membership may vary from 600 to 800 members, and always, of course, one half of the total will be made up of lay members.

The General Conference is to meet every four years in April or May. The date of its first session will be fixed by the Uniting Conference at Kansas City.

The law-making powers of the General Conference are broad and far reaching. It alone has the power to lay down the conditions of church membership, and to prescribe what are the qualifications and duties of all local preachers, exhorters, and deaconesses.

The General Conference will define and fix the powers and the duties of all the other Conferences, except the Jurisdictional Conference. The law which fixes the status of the Jurisdictional Conference is in the Plan of Union.

The General Conference will make all necessary provision for the work of the church outside the United States.

It will define and fix all the conditions of our episcopacy.

It has the function, first, to provide and then from time to time to revise, the rituals, orders of worship, and other liturgical material for the use of the church.

The General Conference will set up and direct the work of all the general agencies of the church. This includes the publishing work, the missionary work, educational activities, evangelistic work, and, in brief, all other work which can be included under the word "benevolences."

JURISDICTIONAL CONFERENCE

Next to the General Conference there will be a new thing in Methodism, the Jurisdictional Conferences.

Under the Plan of Union there will be six of these: the Northeast, Southeast, North Central, South Central, Western, and Central. The first five are geographically described in their titles. The sixth, which is the Central Jurisdictional Conference, includes all of the work among Negro Methodists in the United States, with the few local exceptions. The boundaries of the jurisdictions are as follows:

Northeastern—Maine, New Hampshire, Vermont, Massachusetts, Connecticut Rhode Island, New York, Pennsylvania, New Jersey, Maryland, West Virginia, Delaware, District of Columbia, Puerto Rico.

Central—The Negro Annual Conferences, the Negro Mission Conferences and Missions in the United States of America.

North Central—Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, North Dakota, South Dakota.

South Central—Missouri, Arkansas, Louisiana, Nebraska, Kansas, Oklahoma, Texas, New Mexico.

Western—Washington, Idaho, Oregon, California, Nevada, Utah, Arizona, Montana, Wyoming Colorado, Alaska, Hawaiian Islands.

Each Jurisdictional Conference will be made up, as is the General Conference, of delegates from the

Annual Conferences within its territory. Each Annual Conference may elect one delegate for every thirty-five members and a two-thirds fraction of thirty-five, and, as always, one layman for each minister.

The Jurisdictional Conference must meet within twelve months after each General Conference. It is to make its own rules, provide for its own expenses, and to elect its own bishops, after the General Conference has determined how many bishops are to be chosen.

The Jurisdictional Conference will also fix the residence of the bishops who are to serve within its boundaries.

It will determine what are the boundaries of the several Annual Conferences in the jurisdiction.

It will promote all of the interests of the church, in the same way as the General Conference does, and, following the example of the General Conference, and it will set up boards for the government of jurisdictional agencies which will correspond and be auxiliary to the General Conference boards of benevolences, publishing interests, etc.

CENTRAL CONFERENCES

In recent years our church has organized much of its work in the foreign field into what are called "Central" Conferences. We have one for India (Southern Asia Central Conference), one for China (Eastern Asia Central Conference), one for the Philippine Islands, one for Latin America, and one for Germany. A Central Conference is made up of two or more Annual Conferences.

Three others are now proposed, to be called "Provisional." These Provisional Conferences will be for Africa; for South-eastern Asia, including Malaya, Sumatra, and Borneo; for Europe, to include Switzerland, Belgium, Czechoslovakia, Poland, Italy, Hungary, Bulgaria and Jugo-Slavia; and for Northern Europe, to include all Scandinavia, the countries around the Baltic except Germany, and also the work in North Africa, France, the Madeira Islands, and Spain.

Central Conferences are very largely self-governing. They elect their own bishops, they supervise and promote all of the church's work inside their territory, they fix the courses of study for ministers and other church workers, and they set the standards for church membership, worship, and the ministry.

They may use simplified or

adapted forms of the ritual, and they supervise all institutions and properties of the whole church as may be in their several territories, not only those which they themselves support, but those which are supported by the gifts of the church at home.

Each Central Conference may elect and support such general officers for the various departments of its work as it may find necessary. The only limitation at this point is that it cannot fix the number of its bishops. That is the prerogative of the General Conference.

Provisional Central Conferences, as listed before, are planned for all those parts of our foreign missionary work which are not now included in the territory of some existing Central Conference.

A Provisional Conference will not elect its own bishop or bishops, but will enjoy the oversight of bishops, from the United States assigned for that work. There are two exceptions to this: Africa and Southeastern Asia, which fields now have their own missionary bishops.

The Provisional Central Conference is given power to make such adaptations of the church's laws about membership, worship, and the ministry as may seem to be needed, provided nothing is contrary to the Discipline of the church at large.

It is expected that each Provisional Central Conference will in time become a fullfledged Central Conference, with power to elect its own bishops.

THE ANNUAL CONFERENCE

The Annual Conference, which, as the Discipline says, is the "basic" Conference of the church, will not be greatly changed in the united church. It is made up of ministers and laymen, each pastoral charge electing a layman to represent it.

It is from the Annual Conference that all the other Conferences above it receive their powers and their membership. The Annual Conference has the right to vote on all constitutional amendments. It elects ministerial and lay delegates to the Jurisdictional, the Central, and the General Conferences. It alone has control over all matters relating to the ordination and character of its ministers.

Lay members are full members of the Annual Conference, except that they may not vote on matters of ministerial ordination, character, and Conference relations.

THE DISTRICT CONFERENCE

Like the Annual Conference, the District Conference is little changed in the proposed legislation. Its organization is not obligatory. The Quarterly Conferences of a district may provide for it by a majority vote. When ordered, it is to be, usually, an annual meeting, although it may meet oftener if it so desires. It includes in its membership all the preachers and most of the heads of

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THE QUARTERLY CONFERENCE

In every pastoral charge there is a Quarterly Conference, as there has been for generations. It includes all the preachers on the charge, the exhorters, class leaders, stewards, trustees, and presidents of local organizations. All members of the Quarterly Conference must be members of the church.

THE CHURCH CONFERENCE

This is a new organization for Methodist Episcopalians, although the fourth Quarterly Conference is

empowered to take on the marks of the Church Conference. It is to be a meeting, held at least annually, composed of all members of the church eighteen years of age or over. This Conference is to receive the reports of the pastor and the various organizations and committees within the church. It is to consider what more can be done to strengthen the church in the community, and to advance the cause of Christ. It is this Conference which is to elect the lay delegate and reserve delegate to the Annual Conference.

—The Christian Advocate.
(To be continued)

MALAYAN METHODISM IN THE LIGHT OF MADRAS

by the REV. E. S. LAU of Singapore.

Methodist Malayan Delegate to Madras.

"The Lord disciplines the man He loves" Heb. XII: 6 (Moffatt's Trans.)

There are two types of love: frothy and disciplined love. Love disciplined can and will agonize. If the writer questions and criticizes the organization to which he belongs and which he serves, it is because he deeply agonizes for it in the high hope that it would be able to render better and larger service.

This paper is a presentation of three outstanding principles proclaimed in the International Missionary Council meeting at Madras last December. General principles are meaningless until and unless they are applied to our particular problems in our own Methodist Church and Mission.

I. The World Christian Fellowship

The Church Oecumenical had been an idea that was abroad throughout Christendom, but Madras claimed it and proclaimed it as an ideal that must be striven after, a goal to be achieved and an objective to be accomplished. What is this World Christian Fellowship? It is a fellowship of all Christians throughout the world, conscious of the fact that there is a community of believers beyond creed, colour and country. It is a fellowship of Christians participating and co-operating in the evangelization of the world. It announces that the missionary task of building the Kingdom of God is no more to be viewed as the responsibility of the missionary-sending countries, but it pronounces that it is the mutual privilege of every church in every land. This fellowship binds us to one Lord and Master and unites us in one common task of Kingdom building: It commits us to the One Lord and commands us to labour together for the one supreme hope.

Fellowship demands equal status of workers. The immediate implication and varied ramification are that workers should be comrades in the building of the Kingdom. Is this spirit prevailing in our midst?

There are deterring factors which ought to be faced frankly and squarely if this spirit of a truly Christian Fellowship is to prevail among us, 'full of grace and truth'.

First, there is *a subtle spirit of dogmatism*. The moment this unqualified spirit of fellowship is brought up for discussion, the invidious formula of evasion is heard. "It is possible in other countries, but Malaya is not ready yet. It is different here." Easier it is to dogmatize than to sympathize. A group of diehards would anathematize those of us who would insist on and persist in such an ideal as practicable and practical.

Second, there is *the Malayan pattern of life*. Let it be put in this fashion. In the advertisement columns of our Malayan newspapers, one often reads: "A new

shop to commence business. Under European Supervision." Unconsciously and unwittingly, we are conforming to this Malayan pattern in our Methodist Church and Mission. "Under Missionary Supervision" is the unseen superscription written across our Methodist work.

Third, there is *the mingling of the races in rigid strata*. Call it cosmopolitanism if you want, but it is stratified cosmopolitanism. Each racial community is distinct in itself. Even our Missionary group lives, moves and continues to contain and maintain its being as a distinct stratum. The Methodist Mission is distinct from the Methodist Church. The Mission runs the schools, the Church does not. Missionaries are responsible for the schools; ministers of the Church, as such, have neither voice nor say in the administration of schools.

The ideal is stated the following report: "As the younger churches develop they should be invited to share responsibility for the assignment and direction of missionaries in their service. Relations between the missions on the field and the younger churches may require adjustments to make this possible. It is also essential that the younger churches assume *a larger measure of responsibility* for assisting the missionary to become the best possible servant of their churches. It need only be mentioned that the younger churches exercise care and wisdom in assigning to each missionary the work that will allow him to make his largest contribution to the church." (Section 10, The International Missionary Conference Discussion: 'The place, function and training of future missionary, page 4).

II. The Indigenous Church

The spirit of the group that studied this problem would best be interpreted thus—Life must break forth from within to without, from centre to circumference. The Indigenous Church must break out of itself through its shell like that of a chick. Only when life breaks forth from within can there be a spontaneous and creative Church Indigenous. Any Church life, if hurried by the process of artificial incubation, is bound to be unhealthy in itself, and unwholesome to the whole Church oecumenical.

The Indigenous Church in Malaya

We have heard so much about it for the last ten years. We are beginning to wonder if it is ever going to come. If we are in dead earnest about it, then we have to see that the following conditions shall not obtain any longer.

We had a theological school, but to-day it is functioning in a restricted and constructed fashion: in

the form of an Institute once a year. As a matter of fact, we could not carry on a thorough going school because very few students were prepared to come, and join. What reason could be given? Is it not because life in the local church has not been properly and prayerfully evoked and provoked? There is not that bubbling and overflowing life within the four walls of the Church. Hence there is no need for a theological school. We have been content with imported ministers from outside of Malaya. Some have come; some have gone out again.

It has often been suggested that our young people are not dedicated and consecrated enough. Is it a reason for or a reaction against the fact that they have not been aroused to the privileges and awakened to the opportunities of the ministry? Doors seem to be closed to them. There is little or no scope to command the best of young men, whom we are obliged to see drifting into other spheres of life. And yet we keep on saying sonorously and sanctimoniously the phrase—"the indigenous church." Some one has aptly remarked—though cynically, perhaps, nevertheless truthfully—that this indigenous church in Malaya is "an ingenious flush and hush—a flush to the seeing eye, and hush to the questioning voice."

What is urgently needed is that a commission be set up to go into the whole matter of the Indigenous Church. For the present, at least, let us not be heard talking glibly about it and listening gullibly, but let us be seen acting upon it—with much risk to ourselves, it may be, but always with the daring spirit of Christian adventure.

III. The Economic Basis of the Church

The group that discussed this problem in Madras was agreed that the Church should and ought to be able to maintain itself financially after proper time and adjustment have been given. The ideal in view is the Self-supporting and Self-propagating Church. The weak church is the subsidised Church. A Church dependent on outside financial resources can hardly be a propagating and missionary church. Sacrifice on the part of the people of the church is imperative. A live church has an economy of its own.

Church Economy in Malaya

Some one has ventured to pose the question: if all our church members and church workers who are teachers in the various Methodist schools were deprived of their jobs, how many of them would still be actively associated with the church? The truth is deeper than merely saying it. The economy of our schools has overshadowed that of our churches. The Methodist church is, in a very large and real way, dependent upon the economy of the school. It is not only dependent upon it; it is tied up to it like a little child tied to the apron string of its mother. Quite a large percentage of our Methodist ministers, missionaries and Church workers are tied up and tied down to the schools. Very few are free to do definite Christian work, as such, or to

be engaged entirely in evangelistic work. A big percentage of them draw the major part of their salaries from the schools.

If really and frankly, a question is put to us, "Can our Methodist church stand if all Methodist schools are closed tomorrow?" Can the Methodist Church pay its workers in the church?"

The truth is that the church has failed to disassociate its economy from that of the school. So much so that it is not a soul distinct from that of the school. In fact, the order should be reversed. The church should be the soul directing the school. It should be the voice behind the school. It should be the mother to whose apron string the child is tied.

There is a definite place for education. Our educational system is so huge and so successful that we are prone to be complacent. The Methodist Mission School is a magnificent fait accompli! But the time has come when a re-valuation of all values should take place.

What is the first aim and last of the Methodist Mission in Malaya? The Church first always! But our school commitments are so stupendous that our church looks insignificant besides it. Compare the finance, the buildings and the personnel of the schools with those of our Church!

The formation of the Mission Work Committee is the herald of the era. Here is hoping that through it there might be worked out a more wholesome adjustment between school and church. We hope that our schools may continue to serve the Malayan civilization, that is yet to be, with greater resourcefulness. But we earnestly look forward to the day when our church shall have been happily dissociated from the schools that our church—unhindered and unhampered—shall have an outlook unstained and a voice unrestrained.

The Immediate Goal and Urgent

An immediate objective we must find: an aim we must define. May this urgent goal awaken the local aspirations and make them vibrant throughout our Methodist Church and vital to every local Church.

Abraham Lincoln's immortal phrase—"Government of, for and by the people," has continued to stir the love of common adventure among the American people, and has haunted ever since the conscience of many a racial group the world over. The human craving for co-operative adventure is embosomed in every Christian and cradled in every church group.

'Comradeship! Partnership! and Collegueship! enunciated by the I.M.C. in Madras are not mere words 'of sound and fury, signifying nothing'. In truth, they are the the crystalization of the surging and converging currents of emotions and passions of the Church cecomenical. These even so express our aspirations. May they be valiantly realized in our midst and in our time. "Procrastination is the thief of time." May we be spared from this sin of waiting. May the grace of Jesus our Lord lead us onward and forward to our goal even though it may wind up the Via Dolorosa to the Rugged Cross of Calvary!

WORLD HAPPENINGS

Hitler Deals Staggering Blow to Europe

The Nazi occupation of Czecho-Slovakia on March 15th and the consequent incorporation into the German Reich has dealt a staggering blow to all the small nations of Europe. It is universally recognised that there is now not a nation in Europe with secure frontiers. After seeing the fate of Austria and Czecho-Slovakia, the small nations of Central Europe are feverishly rushing to arms, almost with mad despair, as the threat of Hitler's armies comes closer and closer to their frontiers. Here are the nations threatened, no one knows which among them is to be the next victim of German aggression: Roumania, Poland, Yugo-Slavia, Lithuania, Russia, Greece, Holland and Switzerland. Hitler's continued march to the eastward seems almost inevitable, for he is now the master of Europe and he will press his advantages to the limit. Knowing how he has acted in the past, we expect him to act quickly, driving ruthlessly ahead, regardless of the consequences or of the incensed opinion of foreign nations.

If every European politician would only read Hitler's *Mein Kampf* (My Struggle), which is the authorized Bible of the Nazi movement, he would have a clear guide as to what has happened and as to what is to happen. What does Hitler care about promises or treaties which he concludes with Great Britain or France, when the covenant has already been made with the German people as laid down in his Testament "*Mein Kampf*?" We marvel that the European statesmen can be so blind and so credulous as to believe Hitler when he said after the Munich agreement regarding Sudeten land, "This is my last territorial claim in Europe." The collapse of Czecho-Slovakia in the face of the Nazi Titan was the logical consequence of the capitulation to Hitler at Munich. Although we feel sorry for the present predicament of Mr. Chamberlain's government, we must honestly confess that Czecho-Slovakia seems to be the logical consequence of his policy of appeasing the dictators. When the choice was made to ignore the mediating influence of Soviet Russia and to refuse to draw upon her strength for the security of the small nations of Central Europe, the die was cast. The treaties protecting the integrity and independence of Czecho-Slovakia were scrapped, thirty army divisions of Czech troops and a good part of Czech territory were surrendered, all in exchange for a promise by Hitler. The people who arranged Munich are now confessing that they were fearfully "taken in." Hitler preferred to ignore the Munich agreement by taking the law into his own hands. The Czech president, even before he was confronted with Hitler's demands, had no power to resist, for the German troops were on the move and within a few hours of the Czech capital.

What a spectre of evils Munich has brought in its train: the barbaric treatment of the Jews and Catholics of Germany, the Italian cries for Corsica and Tunisia, the Japanese invasion of South China and the occupation of Hainan, the intensified Franco offensive in Spain and the overthrow of the Republican Barcelona government, and now the break-up of Czecho-Slovakia—these are the immediate results of Munich and should be understood as such.

Hitler's aims, as outlined in his book published ten years ago, are now perfectly clear: to win a strong base for Germany in Europe by sharp thrusts of the German sword eastward, and to keep England neutral while he carves out slices of territory for the German plough. Roumania is the rich prize which now dangles glitteringly in front of the German sword, for with Roumania's rich oil and grain fields Germany would have sufficient supplies of food and oil to keep her own war machine going in spite of an enemy blockade. When the Ukraine becomes German, carved out of territory drawn from Poland, Roumania and Russia, Germany can then turn the tables and say: "Now, we are ready for the world." The Berlin-Rome-Tokyo axis, controlling an empire stretching from the Baltic to the Black Sea, to the Adriatic and the Mediterranean, and with strategic naval bases in Spain, the Mediterranean, the Red Sea and the Pacific, will be a combination hard to meet. Hitler in his book contemplates the day when Germany has won all the territory at the expense of Russia which she wants and when she can say to Russia, "After all, we have no quarrel with you. Let's be good friends. If you come into our alliance, we can rule the world."

The American people are commencing to wake up to the issues of the situation in Europe. The New York Times calls the conquest of Czecho-Slovakia "the twilight of liberty in Central Europe. It is clear that the old German dream of *Mittel Europa* under the domination of Berlin is closer to realisation today than ever before."

A further indication of American opinion is a recent letter by Mr. Henry L. Stimson, former Secretary of State, to the New York Times: "At almost any moment an armed attack may be aimed by Fascist powers against Britain or France.... Such an attack, from present appearances, would be co-operated in by all three Fascist powers.... Today the aggressive group is more powerful in the air and on land than France and Britain combined, and is probably sufficiently strong at sea to pin down the British and French fleets to European waters, leaving exposed to the powerful Japanese fleet the whole Western Pacific Ocean, including Australia, New Zealand and even Western Canada, as well as Singapore, which is the key to protection for those regions.... Today the German mailed fist has far less velvet concealing it than in the years preceding 1914. This is not the time for America to forget the lessons of such a recent past."

Pope Pius XII

Cardinal Eugenio Pacelli, the Vatican Secretary of State, has been elected as Pope in succession to Pius XI, who died in February after having served as pope for seventeen years. The late Pope was distinguished for a firm, independent policy politically and helped to restore the temporal power of the popes by the establishment of the City of the Vatican. The new Pope, whom some have called a "professional politician" is described as a man of great ability, personal charm and balanced views on political questions. As Cardinal he has served not only in Italy but also in Germany, in both of which countries the relations of Church and State have been particularly acute. The new Pope, who has taken the name of Pius XII and who was crowned on March 12, in his first public message to the world made an impassioned plea for peace, justice, charity and concord among nations. Very properly he has chosen as his motto "*Lepus justitiae pax*" "peace is the work of justice." "We invite all," he said in his recent broadcast, "to the peace of a conscience tranquil in the friendship of God, the peace of families united and harmonised by the holy love of Christ and finally peace among nations in brotherly love, mutually to help in friendly collaboration and cordial understanding for the superior interests of the great human family, under the eyes and protection of the divine Providence." May the new Pope truly serve the cause of peace and of international brotherhood!

Positive Peace Policy

The recent swing in American opinion toward the adoption of a positive peace policy is most remarkable, considering America's traditional love of isolation. This new policy was enunciated by President Roosevelt in the phrase: "Quarantine the aggressor." Although America is as anxious as ever to preserve her freedom and to avoid becoming entangled in any armed combat of Europe, she is beginning to realize the tremendous responsibility which she carries for restoring peace and security to a badly shaken world. Roosevelt has become the champion of democracy and has been the most outspoken critic of Fascist aggression. As a result, all the propaganda machines of Germany and Italy have been turned against him as "Public Enemy No. 1." Due to Roosevelt's influence America has established a practical embargo on the supply of warplanes to Japan. By persuasion, official suggestion and the organised power of labour, the American armament manufacturers supplied no warplanes to Japan in February. What a suggestion this gives as to the power of the economic embargo against aggressor nations! The British Labour leaders are hoping that the British Government, with the co-operation

of America and of France, will impose an embargo upon the import of Japanese goods. Mr. Noel Baker, M.P. has said that if this embargo were imposed, the war would stop. "It would also bring to an end the terrible flow of little white boxes bearing the ashes of fallen Japanese soldiers that are shipped by so many hundreds daily from China to Japan."

After the Czecho-Slovakian incident, it has become increasingly clear that the United States, Russia, Great Britain, France and the other democracies of western Europe have a common interest in co-operating economically and politically (some even think of military and naval co-operation) to call a halt to any further Fascist aggressions, to protect the integrity and independence of small nations, to re-establish the Nine-Power Treaty and the rule of law in China, and to banish the spectre of war from both Europe and Asia.

At the American Congress for Peace and Democracy, recently held in Washington, the keynote was struck in the following speech by Mr. A. F. Whitney: "Oppressed peoples in all lands nurture the hope that the United States will exert its influence and its power to make Democracy once more a living and universal force. From our knowledge of oppressive conditions in dictator-ridden countries, we can be sure that the great majority of the people there, now bowing under the tyrants, will welcome anything we do to weaken their persecutors. . . . We cannot allow these calls to go unanswered. We cannot shirk our responsibilities. We will be unremitting in our efforts to assist our government and our people to protect and to extend the democratic way of life."

"In the revolution of thought through which we are living," writes the Regius Professor of Greek at Oxford, "the profoundest and most disturbing element is the breakdown of that ethical system which, since the days of Constantine, has imposed upon European culture at least the semblance of moral unity."

"And lastly the Christian Church is in danger of its very life, not because it has failed to fulfil its high aspirations nor because it has been jeered for its professions all the way down the line from Golgatha to Bad Seegeberg (where Dr. Goebels recently dedicated a political shrine of National Socialism), but because a positive, militant institution, the totalitarian state, calls for sacrifice, compels obedience, proclaims its divine mission and marches as to war, defiantly breaking the arms of the cross at right angles to carry it as swastika at the head of the column." Quoted from Shepardson and Scroggs, *The United States in World Affairs in 1937*.



THE EPWORTH LEAGUE

G. S. A.



In response to the desire of certain Chapters to follow a planned programme in respect of their Devotional Meetings, the following notes on topics are given. The general theme for the year is "Christian Youth Building a New World." To begin with the "Builder" is emphasised. A builder must necessarily have the qualifications of one or so qualify himself before being able to construct a lasting edifice.

These notes have been adapted from The Epworth Herald by the Central Office Epworth League, Landow, India.

The notes are in no way exhaustive. It is not intended they should be. They are written just to whet the initiative and capacity of the First Department Committee no less than the ability of the prospective speaker himself. Additional and helpful material may be available in the Church or pastor's library.

The primary idea is to keep close to a definite theme during the whole year. Even speakers from outside the Leagues would be willing to co-operate in this plan if they were given the choice of the topics during a particular month.

It is suggested that a special programme be arranged for May 14th. "The Fiftieth Epworth League Anniversary Thanksgiving Day."

2nd April 1939

GOD'S WONDER BOOK

This topic might 'competently' be treated by a minister or a teacher who has made a special study of the Bible.

Bible Reference:—

How the book was written.

Heb. 1:1-2

Men wrote their visions.

Ezek. 1:4;2:1.

Men moved to write. Jer. 1:4-10.

Preserved by scribes. Neh. 8:1-4.

Held sacred. Acts 17: 2-11.

Many authors. Isa. 1:1; Hos. 1:1.

God's Wonder Book: How it came to us. 2 Tim. 3:15-17.

GOD'S WONDER BOOK:

HOW IT CAME TO US

What the Leader Might Say

It is all right to ask questions about who wrote the Bible and anything about it which we do not know or understand. The Bible has an interesting history, but it is a long story and we will not have time for all of it.

What Members Might Say

The Bible did not just happen! It had to be written by some one. God always has His work done by the hands of men. So He guided the hands of men who wrote His Book. They were men who really saw the things about which they wrote. Studying and knowing how the Bible came to be written should not make us love it less.

It is a single book and yet a library of sixty-six books. There were at least forty different authors, some learned and some unlearned. It took about fifteen hundred years to complete the Bible.

Before the time of printing, books were copied by hand, and it was easy to make mistakes. It is remarkable that more mistakes were not made. There is very little difference in our Bible of today and the first one translated or changed into our language. Surely, God has watched over His written Word very carefully, and guarded it to see that no one has destroyed its meaning.

The Bible was translated into all of the languages of the Old World before John Wyclif gave to the English people the whole Bible in their own tongue. When his first book was printed, each one cost about \$360 in our money, but it was widely read.

Perhaps it was read because it cost so much. Would we value our Bible more if it cost a great deal of money?

When the Bible was first sold in the English language, farmers would give a load of hay for a few chapters. People would gather to hear someone read it.

People should read and understand the New Testament before they try to understand the Old. The Old Testament is a history of the Jewish people from whom came Jesus.

The New Testament is the life of Jesus, and the laws He gave to us to obey.

Questions

1. What kind of men wrote the Bible and how? 2 Pet. 1: 21.
2. In what way is the Bible helpful? 2 Tim. 3: 16-17.
3. Is there any fault we can find with God's laws? Ps. 19: 7.

9th APRIL 1939

A NEW PERSON—BELIEFS THAT COUNT

Bible Reference:—

Beliefs that are fundamental. Luke 9: 47-48.

Beliefs for good fruit. Luke 6: 43-45. Beliefs for brotherhood. Luke 6: 27-31.

Beliefs for the hungry. Luke 6: 1-5. Beliefs for the sick. Luke 6: 6-10. Beliefs that are expulsive. Luke 5: 36-39.

BELIEFS THAT COUNT. Acts 8: 36, 37; 16: 30, 31.

BELIEFS THAT COUNT

1. Does it matter what we believe or is action the only important thing? What difference does it make whether we believe in courtesy, in communism, in bigamy, in patriotism in health? What difference does it

make whether we believe in God, in prayer, in immortality? Out of such a preliminary discussion try to decide how important beliefs really are. To what extent do beliefs really determine the way we act?

2. Now look at the Scripture references: Acts 8: 36, 37 and 16: 30, 31. Here belief in Jesus seems to be the important thing. In fact, belief in Jesus seems to be the only requirement made, the only belief that is insisted upon. What do you think is meant by 'believe' in these verses? Is it enough to believe that Jesus existed, that He was a good person, that He was the Son of God? Is intellectual belief enough, or does belief in these verses also imply action? 'Faith is always active. It means acting upon what your mind tells you to be true.' You have faith in a particular airline; your faith is proved because you ride in its planes.

3. How does this statement of Tertius Van Dyke impress you? 'I know of no better way of describing Christian faith than as an attitude of joyful obedience to God and of brotherly helpfulness to men, each made possible by personal discipleship to Jesus.' Note that faith is here defined as action, as a life that is lived.

4. Now, if you think that other items of faith, in addition to those named by Dr. Van Dyke, are important, what are some of the other beliefs which you feel are very much necessary for the Christian? Spend as much time as may be needed in sharing with each other your personal beliefs.

5. How does it happen that different Christians hold different beliefs about their religion? Is it right for us to condemn others because their beliefs do not exactly match our own? There are certain beliefs which are distinctive to Presbyterians, certain others distinctive to Baptists, and both groups share a much larger degree of common belief. What is the Christian attitude toward Christians whose honest beliefs differ from ours?

6. What are the main points in the creed of your own church? Have it read (if it has a creed). Are there some items in it which you do not understand? Some of these which you do not understand mean a great deal to other people. How can you come to understand the meaning they have for others?

7. Do people's beliefs change with the years? Is it to be expected that they should change, or should they remain forever fixed? Is it to be expected that as we practise religion our belief about religion will expand?

8. Do you have any religious doubts? Is it sinful to have doubts?

Can we help it if we have doubts? For example, you may not understand what the future life is like. As an honest person, you are trying to clear up your idea of immortality. It may be true that you come to a firmer faith because you had doubts. It is normal for people to raise questions. The important thing is that we shall not be content with questions. How would you advise a person to go about the task of clearing up his religious doubts?

9. The meeting should close with a clear summary, by the leader or pastor, of the great Christian beliefs which have been emphasized by those who participated. The singing of one of the hymns of faith, such as 'My Faith looks up to Thee', and one or two fervent prayers should precede the Benediction.

16th April 1939.

The Source of Life

Bible Reference:—

The story of the beginnings. Gen. 1: 1-5.

The story of the beginnings. Gen. 1: 26-28.

God's creation spotted. Rom. 1: 18-21.

God's creative image. Col. 1: 15-18.

God's creation redeemed. 1 John 3: 1-3.

God revealed to men. Heb. 1: 1-2.

THE SOURCE OF LIFE. John 1: 1-5.

THE SOURCE OF LIFE

1. Study the Scripture passages. Is there any question as to the timeless truth which they contain: that God is the Power through Whom the universe came into being? Are there young people of your acquaintance who do raise questions about it? If so, what questions are raised? What answers can you make to these questions?

2. Some people think that the science of our modern day has made it more difficult to believe in God. Others think that science has made God a necessary fact. Science does not deal with God. It deals with the complex world. It leaves the question of its origin or source untouched. Many of us believe that science has shown us so many facts that our idea of God is greatly enriched. For example, consider the following:

Biology shows us the great variety of life forms, the complex nature of a leaf or flower, the way in which all things work together in every form of animal and vegetable life. It amazes us. The fact that such a variety of natural forms has been developed seems to make it certain that there was a plan behind it, and the only way in which plans come into being is through a mind. What a Mind there is behind the universe!

The wireless is only one of the many new inventions which rest upon the discovery of forces which have been in the universe for centuries. To think what the wireless

makes possible is breathtaking. But to think back behind the fact, to the marvel of the universe and the marvel of the human mind, is to see the greater fact: that God has made a universe too great for our comprehension.

3. God is not only the source of life; He is the sustainer of life. How sure we are that wheat planted in the ground, cared for, is sure to produce wheat—and not some poison seed. The workings of God are dependable. God has given us knowledge by which life may be sustained. Only the selfishness, the stupidity, the laziness of man keeps us from using God's great bounties for the good of all. In what way are these words from the statement of Christian Conviction of the Christian Youth Council true: 'With all the knowledge we have gained, we are still living in darkness, and our science has often been used to exploit man rather than to free him.... We declare our purpose to ... build a world of brotherhood, where God-given resources are used to serve all mankind'?

4. The Genesis account pictures God as creating man in His own image. What do you think this means? If God is good, if He has a great kind purpose running throughout all of His creation, if He works constantly for the welfare of mankind—if these things are characteristic of God—what does it mean that man is made in the image of God?

5. Life is not 'bread alone.' Great ambitions, high thoughts, noble desires, unselfish longings—these are among the most precious experiences of life. They come from God. People who take time to have fellowship with God are the ones who have the richest 'spiritual life.' Tell ways in which you have found it most helpful to have this fellowship with God.

23rd APRIL 1939

KING OF OUR LIVES

Bible Reference:—

Jesus acknowledged kingship. John 4: 34.

Paul a bond-servant. Titus 1: 1.

John's vision of Kingdom. Rev. 21: 1-8.

Pilate's acknowledgement. John 19: 19-22.

Jew's misunderstand his Kingdom. Mark 15: 31, 32.

Palm Sunday attests. John 12: 12-15.

KING OF OUR LIVES. Rom. 14: 11, 12.

KING OF OUR LIVES

1. Study the Scripture passages. Jesus had no idea of 'living my own life,' 'having my own way.' His life was completely dedicated to the will of God. Paul frequently speaks of himself as a servant, or even as a 'bondservant': he readily confesses his complete subordination to the will of God as revealed in Jesus. 'True-hearted, whole hearted, faithful and loyal, King of our lives, by Thy grace we will be,' is a form of

acknowledgment by which we Christians recognize God as our King.

2. An older woman, commenting on the seeming self-sufficiency of modern young people said that they missed a great deal because they do not take as seriously as her generation did that part of the Christian Endeavour pledge which reads: 'Trusting in the Lord Jesus Christ for Strength, I promise Him that I will strive to do whatever He would like to have me do.' Her point was twofold: First, that people who have a deep faith in Jesus get help for their needs, and, second, that everybody needs to be willing to do exactly what he knows God would have done, without any 'ifs' or 'buts.' Do you think she is right in saying that we need more of that unquestioning obedience?

3. Think of some people who are 'living their own lives,' who are not going to be 'anybody's slave.' Do they usually make a great success of their characters? Or do they 'make a mess of their lives'? Then, think of certain other people who have given themselves completely to the will of God. Have they lost anything by accepting God as the 'King of their lives'? Think of Kagawa or Schweitzer; they have no selfish ambition, they are completely dedicated to the will of God. Do you think they are making the most of their lives in a way which would never be possible except as they do acknowledge God as their King?

4. Note how this enthroning of God as King might affect some of our daily decisions:

Here is a boy who wants to get rich. He becomes a Christian. Exactly how would his life purpose have to be changed?

Here is a girl who belongs to a 'crowd.' They spend Sunday nights in hilarious carousals. How would her amusement programme have to be changed if she followed God's will?

Here is a boy who is employed at a task which makes him break the laws. He must do it if he is to keep his job. What is he going to do if God is the King of his life?

Here is a boy who has fierce prejudices against some other race. He decides to follow Jesus completely. Just what is he going to do about his racial antagonisms?

5. How does one decide to make God the King of his life? Must everyone make the decision, definitely, once and for all? Or, does a person have to reaffirm that decision in a multitude of ways all through his life?

6. Would you agree with the conviction often expressed: that what we need is a group of people, in every community and in every church, who are committed a hundred per cent to the will of God? Are the members of your Society crowning Him King of kings?

30th APRIL 1939

IS MY LIFE MY OWN?

Bible Reference:—

Using our abilities. Matt. 25: 14-30
Seek God's approval. 2 Tim. 2: 15
Women workers. Prov. 31: 10-30.
Paul a worker. 2 Thess. 3: 7-12.
Fruit of Labour. Matt. 7: 16-20.
How can I serve Christ? Matt. 5: 16-20.

IS MY LIFE MY OWN? 1 Cor. 6: 20; 7: 23, 24.

1. The discussion may start 'from scratch' by having as many persons as will give their answers to the question, 'Is my life my own?' Be fair to every answer, but dig beneath the surface to see just how much truth there is in each reply. The following are illustrations of comments which may be made:

'God has a plan for every life, and whether we desire it or not that plan will be fulfilled.'

'My life is a stewardship from God. He gives it to me to develop. It is my own in the sense that I can make a success or failure of it. It is not my own, in the sense that I received it from God and must account for it to God.'

'I didn't ask to be born. I don't owe anything to anybody. Life is more of a burden than a joy and so I don't need to feel any sense of duty to anyone.'

'I am the master of my fate. Of course, environment and heredity play a part and there are accidents which affect us. But I am here to stand on my own feet and in that sense my life is my own.'

2. Look back upon what has been said and test it in the light of the following points:

All of us have inherited a great deal. List some of our common heritages. Can we say that we are 'self made'?

All of us have received a great deal from our neighbours. Try to list a number of the most important things which others have contributed to our lives. Only a Robinson Crusoe on a lonely island can say that he is 'living his own life,' without receiving anything from others or owing anything to them.

Does the government admit that my life is my own? Or, does it take the position that I have rights, but also duties? If I have duties, can it be said that my life is completely my own?

Paul maintained that we are 'bought with a price.' This was an admission that he owed his life—his spiritual life—to Christ. In what sense is it true that a Christian is not free, but is obligated to follow implicitly the will of Jesus?

3. The discussion, up to this point, has probably wavered between two truths: first, that everyone has a vast amount of freedom which he may use as he pleases; second, that

everyone has duties and obligations which he cannot ignore. Next, it will be well to study some typical illustrations to see just how this matter works out.

What about the person who is going to select a life work? Is he free to be a physician (or must he take an examination and conform to certain laws?) Is he free to be a pirate?

What about the person who wants to drive a car? Can he just go out and drive, where he will, in whatever way he will, or are certain restrictions placed on him?

What about the person who has several ambitions, as for example: to be a star athlete, to be 'the life of the party', to 'live my own life'? How free is he to do all of these three at the same time? Must he give up one ambition if he will succeed in the other? Does he thereby lose part of his freedom?

4. In conclusion, let several persons summarize by giving brief talks on the following subjects: what I owe to my home, what I owe to the Government, or what I owe to Jesus Christ, what I owe to God. The leader may then point out what sort of a world it would be if everyone acted as though his life were completely his own, and how the world would be changed if everyone acted as though his life belonged to God.

7th MAY 1939

COMMITMENT TO THE BEST

Bible Reference:—

Good deed. 1 Pet. 2: 12.

Bear fruit. John 15: 8.

Please the Father. John 8: 29.

Live for Jesus. Matt. 5: 16; 25: 40.

Golden rule. Matt. 7: 12.

COMMITMENT TO THE BEST.

Luke 9: 57-62.

A. Great Commitments.

The meeting may begin by considering certain great commitments which have been made, for example:

Jesus, in the temptation (Matt. 4), decided to give His life completely to God. In the garden of Gethsemane He confirmed the decision. Kirby Page says that in the garden Jesus decided the crucial problem: 'Which is more important, life or a way of life?' He decided for the way of life. Did He do the wise thing?

Martin Luther did the same thing when he decided that he must follow God rather than man. Our problem usually is: Shall we obey God or our own selfish desires? Do you know any person who succeeds, most of the time, in subjecting his own desires to those of God? What kind of person is he?

Many men, in the last war, went to prison because they believed that God could not approve of talking life. They suffered terribly for their convictions. One expressed his

commitment to God in these words: 'I would rather surrender my soul and conscience to God and die, than to the State and live.' Was he a Christian for so doing? Was he a patriot? Which is more important? B. Decision may be Difficult.

Read the account in Luke 9: 57-62. Has it ever seemed that Jesus was cruel to this man? What is the point of the story? Perhaps here is a modern illustration.

C. Sidestepping.

Some people say, 'Yes, I believe in Jesus. His way of life is the best. But I am not going to join the church, just yet. I am not going to be labelled "Christian" because so many Christians are poor examples of what Christianity ought to be.' Do they, in fact, decide whether they think they do or not? How does 1 Kings 18: 21 apply to them? D. Making It Practical.

Most of us have made our decisions for the Christian way of life. But what is the 'best' for which we have decided? Much of our difficulty comes in the ordinary affairs of daily life. What does 'commitment to the best' mean in such matters as the following:

Kindness. Are we sometimes too busy to be kind? Is there any possible excuse for unkindness? Is unkindness always selfishness?

Forgiveness. 'I can forgive but never forget,' people sometimes say. Is there much Christianity in that statement? Does the person really mean that he does not want to forget?

Generosity. Do you think the Bible statement is true that the 'love of money is the root of all kinds of evil'? Are Christians more generous than other people? How generous are church members? Do they give what they can spare or do they give more than they can spare? Which is the better test of one's religion: giving what we can spare or more than we can spare?

Self-control. The common desire is for 'self-expression,' the right 'to be myself.' That was not what Jesus wanted; it was not what Paul wanted. Both of them wanted to be servants of God; they wanted to be disciplined in order that they might do the will of God. How much does the average Christian think about doing 'God's will'? When men pray 'Thy will be done,' what do they really mean?

Close this meeting with silent prayer in which the leader will guide the meditations of the worshippers into self-analysis and survey.

14th MAY 1939

EPWORTH LEAGUE ANNIVERSARY DAY

A special programme for this day is being prepared and we hope to send copies of programme to the Epworth Leagues by the first part of May 1939.

ONG LIM ENG

By Egon W. Ostrom

Ong Lim Eng was the most interesting character I have met in the Orient. He did not belong to the common run of men. Whether I listened to him preaching, discussed some problem with him, prayed or worked together with him I was deeply impressed by the firmness of his faith, the keenness of his intellect, the genuineness of his character and the depth of his devotion. Christ meant everything to him. If he had lived in the time of the martyrs he would have gladly given his life for his Master. He was absolutely wholehearted in his service of Christ and as a consequence, more than anything else, he desired single-mindedness and sincerity in those who came under his influence. He could never be satisfied in merely adding numbers to the church, but made it his chief goal to bring people to a life-transforming experience of Christ. Ong Lim Eng was an excellent preacher and he enjoyed preaching. His knowledge of the Bible was immense and few could bring forth the richness of the Word of God as he could. It was refreshing and inspiring to listen to him. Ong Lim Eng never especially emphasized the fact that he was a Methodist, but in him was very much of the glowing enthusiasm that was characteristic of the early Methodist preachers. I know of nobody in this part of the world who better than Ong Lim Eng has exemplified the words of the Apostle, "Woe is unto me if I preach not the Gospel." The Divine fire kept burning in his heart to the very end. Ong Lim Eng's spiritual power increased just as steadily as his physical power waned. It seems strange but is nevertheless true that Ong Lim Eng stood at the very height of his spiritual influence as a sixty-six year old man.

For health reasons Ong Lim Eng received the retired relation at our Conference three years ago. He went to the mountains where the air was crisp and invigorating and where he hoped to regain his health. Once settled in Brastagi he became more concerned about the spiritual welfare of the people there than about his own physical welfare. He lost no opportunity in presenting the Gospel Message. He went from shop to shop and home to home pleading most earnestly with people to accept Christ. It seemed as if he could not rest as long as he knew of a soul who had not as yet received an invitation to follow Christ. God rewarded his zeal and after some time a group of people had gathered around him who most eagerly looked to him for help and guidance. Ong Lim Eng was jubilant. He experienced his profoundest joy when he had been instrumental in bringing souls to the feet of Christ. Our Christian group in Brastagi is a living testimony of the ability, consecration and zeal of Ong Lim Eng. Step by step, with great patience and genuine love he led them to a rich knowledge of the Scriptures and to a glorious Christian experience. Only a very short time ago Ong Lim Eng felt God calling him to serve in another community. The farewell between Ong Lim Eng and his Brastagi

children in Christ was most touching. All wept bitterly when Ong Lim Eng committed them into the hands of God. It seemed as if they could not be comforted. They knelt down before him and clung to him as if it was impossible for them to see him go. They loved him so dearly and revered him so highly. Next to God there was no one to whom they owed so much as they owed Ong Lim Eng. I have never seen a more beautiful relationship between a pastor and his flock than that between Ong Lim Eng and his little congregation in Brastagi.

It was an exceedingly hard experience to say goodbye to the people in Brastagi but Ong Lim Eng must obey God and follow His guidance. God had spoken to him about Siantar, where there were many thousands of Chinese but not a single Chinese Christian messenger. "Ong Lim Eng", people said, "what are you thinking of?". "You are 66 years old, failing in health, if anybody needs Brastagi climate it is you." Yes, Brastagi was fine. Ong Lim Eng liked it up there very much. He had rented a little house, had his own garden, and the fine air made him feel good. But—what right had he as Christ's servant to consider his own comfort when there were thousands of people in Siantar who lived in spiritual darkness and were without knowledge of Jesus, their Saviour? The sin and unhappiness of the people pressed upon his heart. He was willing even to risk his life in an effort to give them the Gospel. And so Ong Lim Eng went to Siantar. He moved into a little shophouse which had been fitted into a Chapel. He had hardly arrived when a man came around to collect some money. "Yes", Ong Lim Eng said, "of course you are right to ask for this money, for your services, but do you know that we have come here to do something—for you? This Chapel has been prepared—for you. Here we will tell about Christ, and this Christ died—for you". The man listened. He forgot his errand and wanted to hear more. Ong Lim Eng did not feel well but the same afternoon he went to the man's house and pleaded with the members of his family to think of the needs of their souls. At the first service in the Chapel the man was there and at the second service his whole family was present. This was characteristic of Ong Lim Eng. He never, never lost a chance to tell people of God.

I came up to Siantar to discuss our new work with him. I found him sick in bed. He was deeply distressed by the fact that he could not go around and witness but hoped to be up in a day or two. Suddenly he sat up in his bed. His usual enthusiasm flashed in his eyes and his face was bright with happiness. I knew that some happy thought had come to his mind. Indeed he was happy. He had been in Siantar a few days only, he had had to struggle against pain and weakness, but his efforts had not been in vain and several people had given of a sincere longing for the message which he had brought them. There was nothing in all the



The Rev. Ong Lim Eng

We prayed together. I prayed for this old servant of God that He might strengthen him for the task that lay before him and help him to overcome all difficulties. I prayed for myself—that my zeal and consecration might be as real as Ong Lim Eng's. It was an unforgettable hour before the Throne of Grace. We had prayed together so many times before, but there was something special about this prayer. Ong Lim Eng's face was radiant when I left.

A few days later Ong Lim Eng lay on his deathbed in his childrens' home in Medan. Even from his deathbed he called people to Christ. A servant in the family had not yet decided for Christ and Ong Lim Eng tried to bring her to him.

His death has profoundly shaken us. Who can ever replace him? This does not very often become a problem when the preacher who passes away is 66 years old.

Ong Lim Eng was born in Chioh Be in the Hokkien province. After having finished his Middle School Education he entered the Hoe Lan Seminary in Kulangsu. He served as minister for Tang Poa Au Church in Chiangchiu for fifteen years. In the year 1923 he was received into the Netherlands Indies Mission Conference and appointed to the Chinese Church in Medan, which he served until 1936 when he received the retired relationship. Ong Lim Eng was for 32 years united in marriage with Chhi Sun I, who was an exceptional Christian mother as well as a zealous worker in God's vineyard. In this marriage he had 12 children, 9 of whom are still living and deeply interested in Christian work. Mrs Ong died in 1929. In the year 1932 Ong Lim Eng married Lan It Sim, who has been an exceedingly helpful wife and loyal co-worker.

world that could make Ong Lim Eng happier than to know that another soul had caught a glimpse of the glory of Christ. "Praise the Lord!" he cried repeatedly while the tears flowed down his cheeks.

THE MAN IN THE ARENA

It is not the critic who counts; not the man who points out how the strong man stumbled or where the doer of deeds could have done better. The credit belongs to the man who is actually in the arena; whose face is marred by dust and sweat and blood; who strives valiantly; who errs and comes short again and again because there is no effort without error and shortcoming; who does actually strive to do the deeds; who knows the great enthusiasm, the great devotions, spends himself in a worthy cause; who at the best knows in the end the triumph of high achievement; and who at the worst, if he fails, at least fails while daring greatly, so that his place shall never be with those cold and timid souls who know neither victory or defeat.

—THEODORE ROOSEVELT.

(Continued from page 21)

"Yes, so it is generally," said Phyllis.

"You might get some harebells; they are so pretty," said Mother.

So they set to work, and each got a bunch of the lovely little blue harebells.

"You have mine, Mother," said Jackie.

"Oh, thank you, darling; they are pretty."

"And I will take mine home to Father," said Phyllis.

"Now," said Mother, "we must be going home. Let us put Joey into the carriage again."

Joey, who had been eating away to his heart's content, seemed quite ready to go home; he knew it meant a stable and a good night's rest for him, and as long as he had plenty to eat and plenty of sleep he was happy. There really never was such a fat, lazy little pony! However, he was growing old, and he had worked hard when he was young, so nobody scolded him. Mother bathed Jackie and put him to bed when they got home, and Phyllis was soon ready for bed too.

From "Everyday Stories to Tell to Children"
By Mrs. H. C. Cradock

OUR BOYS & GIRLS

BY DOROTHY MORETON.

THE PICNIC

By Dorothy Moreton

Once upon a time there lived two little children named Phyllis and Jack. Phyllis was eight and Jack was four. Their father was a clergyman, and they lived in the country. Their house was not a very large one, but it was surrounded by a beautiful old-fashioned garden. At the bottom of the garden was a stream. Phyllis and Jack loved this stream. It was not very deep. In the summer, on nice fine days, they used to take their two boats and let them float on the water; and they used to pretend that they were having a boat race. Sometimes Phyllis' boat would win, and sometimes Jack's.

Jack got rather cross sometimes if his did not win.

"It's too bad, Phyllis; you ought to let mine win."

"Why, you silly boy, Jackie, I don't make it win; it wins all by itself. We started quite fair."

"I want mine to win always."

"There wouldn't be any fun if the same boat always won. I suppose it's because you are so little that you are so silly sometimes."

"I'm not little, I'm a big boy, and I'm not silly."

Jackie tried to make himself look as tall as possible as he said this; he frowned and stared so hard at Phyllis that she could not help laughing. This made Jackie laugh too. His bad temper never lasted long.

"Jackie," said Phyllis, "do you remember what is going to happen this afternoon?"

"No; what is it?" said Jackie.

"The picnic."

"I've never been to a picnic before."

"No, you haven't. A picnic's lovely. You have tea out of doors, after you've boiled the kettle, of course—I mean after you've got the sticks; and then you all sit down on the grass and have tea, then you wash the tea things with water from the river, then you get flowers and bring them to Mother, then you play games."

After dinner that day Mother said: "Now, Jackie, you go and lie down for half an hour, and Phyllis, you must do some piano practice."

Jackie trotted upstairs, took off his shoes, and climbed into his little bed. He was used to doing things for himself, for they had no nurse. If, when he was dressing in the mornings, he came across any awkward tape or button, Phyllis always helped him; but he was really a clever little boy in the way he managed, and he would have been quite ashamed if anybody had had to lift him into bed, or to take off his shoes for him. He lay very still that day after dinner; he knew his mother liked him to keep still when he was having his rest, and he knew Phyllis would come to tell him when it was time to get up.

Presently he heard her coming.

"Get up, Jackie," she said.

"Is it picnic time?" he asked her.

"Yes; get your hat, and be quick now, for the pony carriage is nearly ready. I've seen John putting the harness on Joey."

Joey was the pony. He was fat and rather lazy, and never hurried himself for anybody; but they all loved him. He seemed extra lazy to-day.

"Really, Joey, I never did see any pony go so slowly as you," said Phyllis. "I believe you eat too much."

"He wouldn't do to run in a pony race," said Jackie.

"No, indeed," said Mother.

"He could win, if it was the slowest who won," said Phyllis.

Mother was obliged to give him just a gentle touch of the whip once. After that he did go a little faster, and at last they reached the wood.

It was August, and the wild strawberries were ripe. Mother told the children to get some for tea. Jackie had never seen wild strawberries before; Phyllis showed him how to pick them, and soon they had quite a nice plateful to take to Mother, who was reading under a shady tree.

"May we get the sticks for the fire now, Mother?"

"Yes; go and get a good armful each, and then we will light the fire."

Off they ran, and they soon returned with two good bundles. They lighted a splendid fire. The wood was beautifully dry, and made such a nice crackling noise. Then Phyllis ran to the little river which was close by to fill the kettle, but Mother stopped her, saying she had brought some water in a bottle, as she thought the river water might not be wholesome to drink. The little kettle soon boiled. Then Mother made the tea, and Phyllis and Jackie laid the cloth. Soon all was ready. The wild strawberries made quite a little patch of colour on the white cloth, and looked so pretty. How they did enjoy their tea! Everything seemed to taste nicer than it generally did!

After tea came the washing up and the packing of the basket again. Then Mother took out her book once more and began to read, and Phyllis and Jackie played hide-and-seek. The wood was a lovely place for hide-and-seek. There were all sorts of odd little places where no one would think of finding you, where you could spring out on the one who was seeking. Jackie generally hid behind a tree; he was not very quick in thinking of good places. Phyllis had not much difficulty in finding him as a rule, for after he had called, "Cuckoo!" he could not help peeping round the tree to see if she was coming!

When they had played hide-and-seek for some time, they felt rather hot and tired, so they ran back to Mother to have a little rest.

"Oh, we haven't got any flowers," said Jackie. "You said that was part of the picnic, Phyllis."

(Continued to bottom of page 20)

TALKS TO BOYS

By HAROLD ROBBINS

THE WIND

In England we have a nursery rhyme which has two lines about each month of the year, and which describes the different weather we expect in each month as the year goes on through spring, summer, autumn and winter. This is what it says about the first three months:—

January brings the snow,
Makes my feet and fingers glow.
February brings the rain,
Thaws the frozen lake again.
March brings breezes, loud and shrill,
Stirs the dancing daffodils.

Of course the rhyme doesn't always come true. This year, for instance, February instead of bringing us rain, gave us bright sunny weather, and March hasn't brought many winds yet, for I am writing this in the first week of the month. But it is certainly the month when we expect fierce winds. People talk of the 'March Winds' when doors and windows must be closed tightly and flowers tied up to prevent damage from the force of the wind. The daffodil is one of the tallest and most beautiful of our spring flowers; there are a lot of them stretching up through the earth in my garden now and soon their golden trumpets will be dancing in the wind, as though they want to sound a call to herald the arrival of spring.

But it is about the wind that we are thinking this month. Perhaps the wind is not as strong in Malaya as it is in England, but I know all of you who live in Malaya know what a powerful thing the wind can be. I remember those violent storms that come up so quickly and which we call "Sumatras." Sometimes they come in the middle of the night and we have to get up and close shutters and let down the blinds to stop the wind from blowing everything in the house to pieces.

What a mysterious thing the wind is! We can't see it, but we can all feel it and see the effects of it. Do you remember that Jesus Christ once said to a man that came to see him: "The wind blows wherever it wants to, and you hear the sound it makes, but you can't say where it comes from, or where it is going." How true that is! Why, even the scientists who spend their lives studying the weather and the things that cause the changes in it, are not sure where the winds begin and end.

But we are all sure there is such a thing as the wind, because we feel it and see the things it does. How terribly strong it is! Just think of all the work the wind does in countries like Holland, where it turns all the windmills and does more work for the people than hundreds of horses or electric motors could do. And we remember that, before the days of steamships and motor-vessels, it was the wind that carried the ships over the sea from country to country.

Have you ever seen a storm at sea, or seen the waves dashed by the winds on the shore, where they break down mighty cliffs and smash great stone walls as though they were made of paper? If so, you will be quite sure of the mighty power of the wind. If not, you have only to look into your newspaper and read about the damage caused by the hurricanes in Florida or the typhoons in Hong Kong, when whole towns are smashed to the ground, and great ships lifted up and left on dry land. I once read of a place in Florida where, after a hurricane, a thin straw was found driven to the depth of a foot into the hard trunk of an oak-tree. Engineers know the strength of the wind, for when they build tall buildings, they make them so that they can sway slightly when the force of the wind comes against them; otherwise they would be broken down by the great strength of this mysterious force. To think that all this mighty strength is in something we cannot even see!!

When Jesus mentioned the wind to his friend, he said that God is just like the wind in many ways. And Jesus was the one who taught men more about God than had ever been known before, and we know that what he said was true. God, like the wind, cannot be seen, and yet, if we look around us we can see the great things He does, both in the wonderful things He has made in nature and in the great blessings He has given to the people in the world. God is mysterious to many of us because of what He does.

There are other ways in which the winds can teach us about God. We know that when the strong winds blow, they cause a disturbance in our gardens and in our homes and, sometimes, they bring a change in the weather that makes us change our plans so that, perhaps, we can't go on a picnic that we were looking forward to. In the same way, if we ask God to come into our lives, He sometimes causes a disturbance there, for He can't be where there are wrong things, and so we have to alter our plans of life, and get rid of the things that are wrong.

But the wind always brings freshness and cleanliness into the air by sweeping away with its strong breath the dirt and the stuffy, unhealthy air. One old writer tells us that it is the "wind of God that bloweth healthily" and it is true that when God comes, he freshens our lives up, and makes them healthy and useful. So, although He may perhaps upset us a little, we are very glad that He is willing to come to us and, like the wind, bring His unseen and mighty power and help us to live and do everything. That is what the disciples meant when they talked of being inspired by the Holy Spirit, who, you remember, first came to them with a sound "like a mighty, rushing wind."



Basket-Ball Team, A.C.S. Malacca



Miss M. Dirksen & Mrs. P. B. Means
visit a Sakai house on the Jelai River



Physical Education at Methodist Girls School, Singapore



New Wichell Home, Penang,
opened by Bishop Edwin F. Lee



Wichell Home "League of Nations,"
representing seven different racial groups

INTERNATIONAL SUNDAY SCHOOL LESSONS

MR. C. B. PAUL, *Editor*

(We are making an effort to give five lessons for each issue, so that the lesson materials may be in the hands of the teachers well ahead of time. As the basis of all religious instruction in the local schools is the Bible, it is desired that the teacher should make the children well acquainted with the Scripture before launching into the theme.)

LESSON II—April 9

Paul Preaches The Risen Christ
Easter Lesson

Golden Text: But now hath Christ been raised from the dead, the first-fruits of them that are asleep. I Cor. 15:20

Lesson Acts 13:16; 23-29; I Cor. 15:19-20. Devotional Reading Romans 6:1-11

Introduction. One of the favourite themes of St. Paul was the resurrection of Jesus. Wherever he preached or had occasion to defend his cause, he always alluded to the risen Christ. "Touching the Hope of Israel I am bound with chains. "In St. Paul's mind there was no doubt as to the resurrection of Jesus. See how strongly the hope of Immortality was rooted in his mind, when he writes such passages as these, "Behold I shew you a mystery; we shall not all sleep, but we shall all be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." To the bereaved today Easter brings with it the hope of immortality. This life so nobly begun must have its final consummation in another world, where we shall meet once again those who have gone before us. The Resurrection of Christ occupies a Fundamental Place in the Christian Creed.

The Jews spent a great deal of time in trying to solve the mystery of a future life. The Sadducean doctrine was fundamentally opposed to the resurrection of Jesus. "If Jesus arose from the dead, then the world into which he has gone is a real world, in which men can live more fully than they live here. If he rose from the dead, there is an unseen spirit mightier than the strongest material powers, a god who is seeking to bring us out of all evil into an eternally happy condition. "But the significance of the resurrection is that it happened in this world. And the resurrection comes to tell us that here in this actual human world, the forces of life are, in the teeth of all appearance, mightier than the forces of death, and that here on this battlefield, we who believe in Christ do not fight as beating the air. The future is not foreclosed: this world is not beyond redemption." Watchman, what of the night? "Judson had been sent to Burmah to preach the Gospel; and for many years nothing happened; not one Burmes was converted. The missionary board at home began to

grow anxious, and they thought that perhaps Judson had better be recalled. So they sent a tactful letter to him asking, "Judson, what are the prospects?" and Judson sent back his historical answer, "The prospects are as bright as the promises of God." So we may ask the question, "What of the night?" The prospects are as bright as the promises that are vouched to us by the Son of God.

A New Interpretation of Immortality. In the January issue of the Malaysia Message there appears an article on "Forest Lawn". A modern cemetery presents a very sad and gloomy picture like the one that one reads of in the "Elegy On The Country Churchyard". "But Forest Lawn", says the Rev. Amstutz, "is a country covering over some two hundred acres of rolling gentle hillside" here are some ideals of the Builder:—

I believe in a happy Eternal Life.

I believe those of us left behind should be glad in the certain belief that those gone before have entered into that happier life.

I believe most of all in a Christ that smiles and loves you and me.

I therefore know the cemeteries of today are wrong because they depict an end and not a beginning. They have consequently become unsightly stoneyards full of inartistic symbols and depressing customs: places that do nothing for humanity save a practical art and that not well.

I therefore prayerfully resolve on this New Year's Day, 1917, that I shall endeavour to build Forest Lawn as different, as unlike other cementeries as sunshine is unlike darkness, as Eternal Life is unlike Death. I shall try to build at Forest Lawn a great park, devoid of misshapen monuments and other customary signs of earthly Death, but filled with towering trees, sweeping lawns, splashing fountains, singing birds, beautiful statuary, cheerful flowers, noble memorial architecture, with interiors full of light and colour, and redolent of the world's best history and romances.

"Forest Lawn" says Dr. Amstutz, "presents a Christian way of looking at Death and brings the spirit and mind of Jesus into that one great experience we must all sooner or later face; and, lastly, makes one realize that the place of burial can be and should be the place of our highest expression of faith, a faith that rests upon those immortal words of Jesus, And because I live, ye too, shall live."

LESSON III—APRIL 16

Paul Establishes Churches

Golden Text: As a wise master-builder I laid a foundation; and another buildeth thereon. I Cor. 3:10
Lesson Acts 14: 1-23

Devotional Reading I Cor. 3:6-11
Introduction: Driven from Pisidian Antioch through the jealousy of the anti-Christian Jews, St. Paul journeyed through other cities Iconium, Lystra, and Derbe, where for the first time the Gospel of Christ came in conflict with heathenism and superstition. St. Paul is spoken as the ideal preacher to the gentile world; for he had the keen perception and understanding to adapt himself to the spiritual needs of the people. To the simple-minded Lystrians he spoke of God as the food-giver; to the learned Athenians he presented God as the father of all mankind in a learned and didactic account quoting even from their Greek poet, Aratus of Tarsus.

Though Many Tribulations We Must Enter into the Kingdom of God "The word tribulation carries in itself a rich lesson. It is derived from the Latin word tribulum which means threshing-sledge. Underneath the threshing sledge were sharp teeth of iron or rock, and when it was drawn over the grain by oxen, these teeth bruised and broke into pieces the straw and chaff and separated them from the wheat. As the threshing-sledges performed a good service for the wheat, so tribulations rightly borne will do much for human nature. 'We rejoice in our tribulations,' said Paul in his letter to the Romans 'knowing that tribulation worketh steadfastness; and steadfastness approvedness; and approvedness, hope'."

Persecution only Increased Paul's Zeal. Persecution is often spoken of as a blessing in disguise. It has been so in the history of the Christian church in all ages. Some natures have to be tried in the fiery furnace of affliction to bring the best in them. Some quail under trial and difficulties, but a man like St. Paul emerged stronger from such experiences. "Sometime ago a freighter Hardy, coming from a port in France, carrying, besides the mineral water in her hold, a number of small wooden cases marked 'metallic sodium.' These cases were the cause of a fire that could not be put out. Several of the cases of mineral water had broken, and suddenly the boat-swain

saw one of the wooden cases marked 'sodium' burst into flames. The more water they poured on the fire, the more intense was the flame. Cases were cast into the sea, only to rebound into the air, flaming balls. The crew had barely time to take to the boats when the freighter broke in two and disappeared in the sea. Captain and crew learned that sodium is a metal of peculiar quality. It oxidizes rapidly when water touches it and bursts into flames as soon as the water becomes warm. Water thrown on it to quench has the contrary effect. It is a fit emblem of enthusiasm like Paul's, which also has a peculiar quality. There was no use throwing cold water on his enthusiasm. One might throw him into a sea of troubles, but he rebounded and burst into a hotter flame of zeal than ever. Persecution only was so much fuel to the fire."

Evangelization Today. There is greater need of proclaiming the Gospel today than ever. Christianity is challenged on several fronts by other religionists who are watching our actions. The only way we can proclaim Jesus is by our lives. The non-Christian world has to be won for Christ, and the task cannot be accomplished by foreign missionaries, but by Christians living in such communities. So let us all labour whole-heartedly "till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ."

LESSON IV—April 23

Paul Wins Recognition For Gentile Christians

Golden Text: A man is not justified by the works of the law, but through faith in Jesus Christ. Galatians 2.16

Lesson Acts 15.1-35;

Galatians 2.1-10

Devotional Reading Galatians 2.15-21.

Introduction: The missionary effort of St. Paul and St. Barnabbas had brought in large number of Gentiles into the Christian church, which was then mainly composed of Jews. The Jews, though willing to admit the Gentiles into the church, were beginning to feel somewhat uneasy of the ever increasing number of the Gentile Christians. The Jewish Christians felt that the Gentiles could only be admitted into the Christian Church by compelling them to submit to the ceremonial laws of the Jewish Church. This meant that the Gentiles should be first schooled in the ceremonial laws of the Jewish Church and comply with those requirements before entering into the Christian Church. By the liberal decision of the first Christian Council the doors of the Christian church were flung wide open to the Gentile world. This

freedom granted to the Gentiles is known in Church History as the Magna Charta of the Gentiles. By that decision the Jews were enjoined to lift themselves morally and socially to a higher standard of living to make it possible for the Jew and the Gentile to communicate with each other.

The End of Jewish Christianity. "In the year 70 Jerusalem was taken by Titus, the temple burned, and the city razed to the ground. Some years before this James the Christian leader, had been put to death by the Sadducean authorities. Not long after Jerusalem became a horrible scene of bloody partisan strife and mob violence; and at last the Christians withdrew from the Holy City, fled across the Jordan, and took up their residence in the Gentile town of Pella. Without a center, without any important general organization, without any great leader, Jewish Christianity as a distinctive power in the Christian Church came to an end."

Paul's Supreme Argument "Paul's most convincing argument against saddling the Jewish ceremonial law upon the Gentile Christians was his conviction that the Law had outlived its usefulness. It had been the schoolmaster to bring the nation to Christ, and now Christ had come and it had its fulfilment in him. St. Paul was insisting upon the full liberty of the Gospel. He was trying to save the Church from the narrowness that would have strangled it, and in the end he succeeded splendidly in his endeavour. He was a great missionary, and he was a great ecclesiastical statesman."

An Illustration of Granting Liberty of Conscience "A little son of a Baptist minister was in church one morning when he saw for the first time the rite of baptism by immersion. He was greatly interested in it, and the next morning proceeded to baptize his three cats in the bathtub. The kitten bore it very well, and so did the young cat, but the old family cat rebelled. It struggled with him, clawed and tore him, and got away. With considerable effort he caught it again and proceeded with the ceremony. But she acted worse than ever, clawed at him, spit, and scratched his face and hands. Finally he threw her on the floor in disgust, and said: 'Well—you be a Methodist if you want to!'"

It Seemed Good to the Holy Spirit and to Us. "The Church does not seem to be able to say this today, either a local church, or the great councils of the Church. We must freely admit we very seldom hear this language. We do read that a matter was" carried by an overwhelming majority, but that is a different thing. An overwhelming majority often leaves behind it a minority disappointed and dangerous. We shall come to unanimity when

we are prepared to discuss freely, frankly, our absolute differences, on the basis of a common desire to know the mind of the Lord. If we come to a Church Council, having made up our minds up to that so it must be, then we hinder the Holy Spirit, and make it impossible for him to make known his mind and will. But if we come, perfectly sure in our minds, but wanting to know what the Lord's mind is, then ere the Council ends, today as yesterday, the moment will come when we shall be able to say with a fine dignity and a splendid force, it seems good to the Holy Spirit and to us."

LESSON V—April 30

Paul Crosses Into Europe

Golden Text: When he had seen the vision, straightway we sought to go forth into Macedonia. Acts 16.10

Lesson Acts 15.36-17.15

Devotional Reading Philipians 1.3-11

Introduction: The historical background for this lesson is most interesting. St. Paul, the torch-bearer, marches along this great route from Asia to Europe carrying the Gospel of Christ to heather lands. 'No one could have guessed that this little advance guard represented a great kingdom than that which Xerxes represented when he invaded Europe, though he brought together the armies of forty-six nations to contend against Greece, constructed a canal for his ships to ride upon, and flung a bridge across the Hellespont, over which the soldiers marched incessantly for seven days and nights. The picture of the magnificent Xerxes seated on his throne of gold watching the tremendous disaster of the battle of Salamis, fades away with the years; so also does the glory of the victories of the Roman Augustus; but the King whom Paul came to Europe to Herald forth rises still to greater and greater power.'

Holy Spirit Faithful Guide! The book of Acts clearly depicts the work of the Holy Spirit in a most marvelous way. There was no wrong step or wrong decision made under the guidance of the Spirit. "The Spirit of Jesus suffered them not to go into Bithynia," and perplexed and bewildered the two companions, St. Paul and Silas, awaited patiently for the guidance of the Spirit.

The Wisdom In Frustrations "It is remarkable that many men who have achieved fame wished immensely to do so in a different sphere. Sir Walter Scott had no ambition to be a novelist. His desire was to be a poet, and only in chagrin and despair that Byron had beaten him at his job did he turn to the writing of stories. Waverly was published anonymously, as though he was half ashamed of the performances!"

"Conversely Wordsworth passionately desired to become a party leader during the French Revolution, and when a relative cut off all

financial supplies the young zealous was full of self-pity. He turned to poetry as to a second best."

"Our frustrations and disappointment are often wise rulings. They may take us from projects which could be, at the best, only mediocre and may guide us towards something great."

The Missionary Through The Women. Women have always played an important part in the establishment of the Christian Church. We read in St. Luke the services rendered to the Master by the "ministering women." "Dr. Robert E. Speer wrote thus in the Westminster Teacher about the situation in Persia: 'The most powerful, although for many years it may seem to have been an indirect approach to a nation or a religion is through its women. And the next generation will reveal, as we cannot estimate now, the immense influence which Christian missions are exerting upon the world in the quiet work which they are doing for the women and girls of the non-Christian lands. The Christian ideal of woman, the progress, the enrichment of life which she is to make when first her own life has been enriched by Christ, these things change the face of every society to which they come. "In the light of this explanation the conversion of Lydia, and the casting away of the Spirit of Divination from the maid should be studied.

LESSON VI—May 7

Paul Works A Hard Field

Golden Text: I can do all things in him that strengtheneth me.

Phillipians 4.13

Lesson Acts 17.16-18.17;

1 Cor. 2.1-5

Devotional Reading 1 Cor. 1.18-31

Introduction. Disappointed with his failure at Athens to establish a church, St. Paul slunk into the city of Corinth to pursue unobtrusively his old trade of tent-making. The eighteen months he spent among them were days of spiritual enlightenment, for he had time to think of his failure at Athens and adopt a new and different method of presenting the Risen Christ. An itinerant preacher may be able to reach a large number of people, but the seeds sown in the human heart need careful nurturing. St. Paul now adopted a different method of presenting Christ not by mere lectures, but by instruction and personal contact.

A Hard Field "Chrysostom said of Corinth that it was 'the most licentious city of all that are or ever have been. It was noted for dishonesty, debauchery, and drunkenness.' At Corinth the trouble was not dogma but devilry, not dialectics but degradations, not prophecy but prostitution, not differences of opinions but chasms in conduct writes P. Whitwell Wilson."

St. Paul A Separatist. A decisive step was taken at Corinth to separate the Christian Church from the Jewish, because of the strong opposition of the Jews inspite of their

liberal persuasion. This was a very hard thing to do, but there was no other way out of the difficulty, and so we find the Church growing independently without the patronizing influence of the Jews.

God And The Impossible "When the men came back from the building of the Panama Canal they begged not to be put to work on any petty jobs. Some one put into their mouths the great line: 'We specialize in the wholly impossible, doing what nobody else can do.' There is power enough to do anything that ought to be done, anything the programme of Christ calls for."

"When Mary Lyon was a household worker in her brother's home, working for nine years for one dollar a week, did it seem probable that she could ever accomplish her ambition of establishing a school where young women might receive higher education? Yet through her instrumentality Mt. Holyoke Seminary, Massachusetts, was founded, and she herself was its principal until her death. The seminary became a college some thirty years later."

Paul Strengthened By A Vision. The disappointment in Athens had considerably weakened his body and mind, and he needed the strengthening influence of a higher power. It was at this juncture that he was strengthened by a heavenly vision: "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to harm thee."

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OUR SCHOOL MAIL BAG

THIS IS A DEPARTMENT FOR BOYS AND GIRLS who are studying in our Methodist Schools in Malaya, Sumatra and Borneo. Contributions from school boys and girls whose parents are subscribing to the Malaysia Message no matter in what part of the world they are living, will be welcome.

Original short stories, poems, descriptions of hobbies and interesting letters are considered. For each article or contribution accepted and published a year's subscription to the Malaysia Message or a book valued at one shilling or fifty cents from the Methodist Book Room, Singapore, will be given.

The editor will notify within one month those whose work will be printed. Material not used cannot be returned. Every month we shall try to print as many contributions as we can, perhaps as many as ten. The editor of the Malaysia Message thanks you for the many fine contributions sent in this month and wants to remind you to give your full name and address when writing again. This mail bag should be the opportunity for the boys and girls of many different races, nationalities and countries to become acquainted. We want you to help make this department of real value not only to the boys and girls of Malaysia but to the boys and girls of the whole world.

The Malaysia Message at present goes to the following countries: United States, Argentine, Canada, England, Scotland, Denmark, Sweden, Germany, Holland, Switzerland, Australia, India, Ceylon, China, Peru, Mexico, Korea, New Zealand, Central Africa, Borneo, Philippine Islands, Java, Sumatra and Malaya.

Will each one whose contribution appears below write to The Editor, to indicate whether you wish a year's subscription to the Malaysia Message or a book? No further notice will be given.

THE AREOPLANE

Nowadays marvellous scientific discoveries come upon us so thick and fast, that we have almost lost the capacity for wonder. But perhaps the most spectacular of man's recent conquests over natural difficulties is seen in the triumphs achieved by the aeroplane. By means of the aeroplane man is able to travel with speed, ease and comfort through the air, and has thus realized the dream of centuries.

It is a marvellous thing that men have conquered the air and can now fly in the sky like birds. The invention of the aeroplane has indeed brought about a great revolution in men's habits. The world has now shrunk greatly in size. We now have a regular air service between Australia and England and it is possible to cover this great distance in less than four days. This has made a great difference to trade and commerce, to men's habits and their views of things.

But though the aeroplane has been a great blessing, yet it has also proved to be a curse. Wars are fought nowadays largely in the air. Frontiers, fortresses, wire-entanglements, the ocean itself afford little protection to any country. In the wars going on in China and Spain fleets of warplanes, loaded with poisonous gas of high explosive bombs have wiped out whole villages and even cities. Thousands and thousands of poor innocent and defenceless people, far from the actual battle fronts, have thus been killed or rendered homeless.

It is indeed a sad reflection that one of man's greatest triumphs should be so readily adapted to the causes of destruction. Man's wonderful conquest of the air, that has proved itself such a great blessing, has at the same time proved a curse and his undoing.

Lim Tong Peng
A.C.S. Kampar

JOHN WESLEY

John Wesley, the poet, scholar, educationalist, social-reformer, theologian, passionate lover of nature as well as of men, was born under the humble roof of a rectory at Epworth on May 24th 1702. Besides John, there were eighteen others born to the Rev. Samuel and his wife Susanna, but only nine of them survived their first winter.

As Rev. Samuel was a scholarly man, he left the care of the home to Susanna, while he wrote ponderous books. Susanna, a great disciplinarian according to the standard of to-day, kept order and respect in the house. As there was no preparatory school in the neighbourhood, the young Wesleys were taught by their mother to read and write until they were fit for a high school.

John Wesley soon grew to be orderly and methodical like his mother. He had an air of calm authority and iron will which served him in good stead as he walked the East End of London.

Soon John was sent to the only school of the village. There he was elected captain of the school. By dint of hard work, he won an exhibition to Lincoln College, Oxford. On arrival at Oxford he found the scholars sadly lacking in seriousness, but he, guided by a set of rules, was absorbed in his studies. He did odd jobs for his fellow-students, for his father scarcely ever sent him money, and if ever he did, it was hardly enough, although he was a strictly economical man.

On graduation, John was given a minor post in his College. While working here, his younger brother, Charles Wesley, joined him as an undergraduate.

John was sent as a missionary to Georgia, a young colony, because he felt a great hunger "to save the souls of the colonists and the American Indians as well as his own." But he returned to England

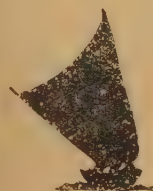
unconverted himself. He found something lacking in his character and he tried to find it. His endeavours were rewarded. On May 24th 1738, in the society in Aldersgate Street, London, he experienced conversion, which had a great influence on the later part of his life.

From this moment onwards, John Wesley felt a glow within his heart to preach the Gospel, which was the beginning of the Methodist Church of to-day. The society which Wesley joined was founded by a group of young undergraduates at Oxford, among whom was John's younger brother. This religious group was ridiculed at first by the other students. Although they called their society the Holy Club, yet it had other names attached to it, some of which were the "Bible-Moths," and "Bible-Eaters." The members of the Holy Club were so methodical that they were called the "Methodists." From such a feeble beginning, the great Methodist Movement had its origin. Under impelling influence of God, John Wesley travelled all over England, preaching at the extraordinary rate of fifteen sermons a week, sometimes to vast audiences and sometimes to a lonely traveller.

In 1791 this great servant of God died. His death marked the loss of one of the greatest leaders the world has ever known.

The fruits of his labour were seen in the establishment of the Methodist Church all over the world.

Chan Nee Sian,
Jr. A.
A.C.S., Singapore.



THE GIRL OF TODAY

Should the great-grandmothers of the East live to behold the changes in the lives of their feminine descendants, they would rub their eyes in astonishment. Ah! What a change has been effected within the cycle of, at the most, fifty years!

All through the ages, women have always been thrust to the background—especially so in the East. Sometimes an illustrious beauty would come to the fore and be the cynosure of all eyes. China has given to the world many beauties who were favourites with the Emperors. Needless to say, these beauties gradually effected the ruins of whole empires.

These women, however, are few and far between; perhaps, one in a million. As a whole, women in the East have had no say at all in the lives of their menfolk.

The girls especially were not wanted. They were given little, if any, education. For them life was mere drudgery. Their feet were bound and their clothes tended to give them bad health.

Today there is a complete change. Girls attend school as boys do, and it is clear that the feminine intellect is just as sharp and keen; if not, more so, than the masculine mind. As a result of education, the East has been able to produce women teachers, doctors, lawyers and dentists. As a matter of fact, all lines of employment which had hitherto been the monopoly of the men have been encroached upon by women.

In the line of sports, too, the modern girl is not behind her male contemporary. She indulges in every known sport, for example, swimming, cycling, driving, skating, badminton, tennis, hockey and the like.

Her social status is now on the level with that of her brothers everywhere. What they can do, she can do too, if only she has the pluck to try. Today she can wear any clothes she chooses, a privilege which, sad to say, some have abused.

Then too, in the question of her marriage, she has the right to pick and choose her husband. No one can cross her will, for after all it is she who is going to be married, not those who object to her choice. Indeed, many are the blessings and privileges showered on the girls of today.

Cecil Ferdinand
A.C.S., Kampar.

THE SIGNS OF A MALAYAN

DAWN

The first sign of dawn in Malaya is the crowing of a cock in the distance and the answer of another close by in just as strong and melodious a tone. The district around then seems to be one vast organ, with each proud rooster sounding a different note. This goes on for nearly an hour.

Meanwhile the dark grey sky has become dark blue and then gradually changes to a lighter blue. At this stage the sun is just beyond the horizon and it produces a masterpiece of stage-lighting. As a matter of fact, the eastern sky has a "morning twilight" with hues ranging from the dark red of a ruby to the faint tint of yellow gold.

Gradually this passes off and the sun rises in all its glory to the accompaniment of the sweet jargon of sparrows and an occasional note thrown in by a black and white magpie. The huge red ball with its reflection in the China Sea is soon screened by a mass of white fleecy clouds.

The light has been dimmed for a short while but when it does come out, it is brighter than before, waking up the sturdy breadmen who immediately rush out on their time-worn bicycles to deliver their loaves. Chinese women, with children strapped to their backs and baskets in hands, are on the streets. European women, with kerchiefs tied over their heads, peasant fashion, in cars and others pushing perambulators, in which are their babies, also take to the roads. They all make a bee-line for the market, seldom if ever, stopping even for a chat with a friend.

By this time children are wide awake, making such a hubbub that they awaken the writer whose yawns are the last signs of a beautiful Malayan dawn.

Chen Chi Nan
Jr. A.
A.C.S., Singapore.

IMPROVING THIS WORLD OF OURS

How can we improve this world of ours?
Not by strife, or selfishness, or rows,
But by our own righteous living
In following Christ; thus peace we bring.

How can we exalt this world of ours
To some noble ideals at each hour?
Not by selfish thoughts, personal gains;
But by rendering Service under all pains.

How can we bring peace and brotherhood,
To all unfriendly nations of to-day?
Not by trickery, force or wars,
But by Love, Truth, and righteous Laws.

HARY FANG,
c/o Horley Hall A.C.S. Ipoh.

GOD IS EVERYWHERE

Where is God
Is the cry abroad.
He is everywhere,
In tree and flower;
In the garden fair
Tending the plants with care;
In the desert sand
Watching the Caravan band;
In the heavens
And down the mines;
On the waters
With the lotus;
Under the sea
And up the lee;
On your right
And on your left;
In the sky
To hear your cry;
By your side
To be your guide;
Within your heart
That has to be taught;
So He is everywhere
In all things fair
Though we see Him no'
With eye-sight so short;
Yet He is here, there,
And Everywhere.

By Miss Amy Henry
483 Dato Kramat Road.
Penang S.S.

ANOTHER DAY

All is calm
Among the palm
Not a breeze to stir
The trees so rare.
And God is there
In the quiet atmosphere,
And within my heart so gay
To guide me through another day.

—Amy Henry,
Penang.

DAISY

Oh daisy, how I envy thee
For thou art so content and free,
Thou art so happy and so bright
And always fresh from morn till night.

At times when I'm alone all day
The thought of thee will make me gay,
Sorrow and grief from me they flee
And everything agrees with me.

Though thou art only just a thing
To me more art thou than a queen,
What is wealth when I cannot buy
Happiness which I want in life?

By Lim Tho Lian
of VII A, M.G.S.
21, Matarban Road,
Singapore.

THE STRENUOUS LIFE

All men are born of the same flesh and blood. Why do some people win fame and honour and others not? The difference between these two groups of people is one of activity. The former who succeed are those who hold the doctrine of the strenuous life; that is, the life of toil and effort, of labour and strife. They rise up to perform their duty to bear the burden of promoting the welfare of their fellow beings and to keep up any bitter toil without despair and by these they win triumph. Whether they meet with success or failure they are encouraged to do still better. If they fail, they profit by their failures by ascertaining wherein the fault lies and correcting it. The latter who fail are those holding the doctrine of pessimism. They think that failures are unavoidable and they can do nothing to remedy them. They simply sit and wait for the Golden Age of their lives. The world today is a world of stern realities: it is a world of ceaseless struggle of the human brain, wit and energy and you may be sure that you can never succeed unless you are full of energy and lead an active life.

The secret of success then is capacity for hard work, tenacity of purpose and firmness of resolution. Besides every young man or woman must possess certain assets—not material assets alone, but assets of character, namely mental power, self-mastery, industry, truthfulness and thrift. A man should not self-impose limits to his possibilities or underestimate his potentialities. We have many examples of men who started life very humbly and achieved success in life. The names of the late Lord Leverhulme, Lord Inchcape and Lord Clive may be cited as instances. The first two became commercial magnates and the last named who was a clerk in the employ of the East India Company, later became an empire builder.

You must, therefore, step on your accelerator and jolt yourself forward and upward. The qualities of success when all seems lost and when you are on the verge of a mental breakdown are:

"Forge ahead, look upward and not down!

Be brave, come on stand up, charge!

Live—it feels like a fight doesn't it?

So hold on to the doctrine of the strenuous Life".

THE WORK THAT I SHALL DO, WHEN I LEAVE SCHOOL

To-day, "A clerical job,"
As the country rustics say,
"The best job on the top,
Yet receives a little pay."

When a student leaves a school,
The job awaits in his mind.
With his little skill and tool,
Yet the job is hard to find.

When I stop my education,
A farmer's life I shall lead.
With my little foundation
And knowledge shall I feed.

By working in the op'n field,
I shall always be happy,
The soil that I have to till,
To help my good dear daddy.

My strength and health shall
improve,

As I always hope to be,
Virile and brave and free,
How happy it is to me.

A simple life I must live,
As a farmer's life you see.
And eat simple rustic food,
With nobody caring for me.

With nobody to boss about,
I shall be my own master.
As long as the time allow,
I can work slow'r or faster.

Beneficial crops, I raise
For the good of the people
In the vicinity gage,
And share my work a trifle.

Besides, poultry I shall raise,
On turkeys shall I specialise;
Their great demand at Christmas,
I could commend a high price.

Capons are the other birds,
The oriental's delic'cy.
During Chinese festivals,
The most sumptuous and fancy.

What a busy life it is!
Though rich I shall never be.
Such a happy life as this,
How happy it is to me.

CHOO PUAY GUAN.

School Certificate.

A.C.S. Malacca.



A LITTLE CHINESE WOMAN

One day my friends and I felt very sleepy and tired because of the afternoon heat, so we decided to take an evening walk near the sea-side.

The radiant rays of the glorious sunset were streaming down the sea-shore, and the sea was calm and clear. Soft breezes blew and the long feather-like leaves of the tall stately palms swayed gently to and fro. In a little distance, a little old woman in a black Chinese costume was digging in the sand. We came near to see what she was doing. She was conscious of our presence and looked up quickly from her work. Her face was tired and sun-tanned, because she had to dig sea shells every day in the hot sun for a living. Her broad, shiny forehead was lined with wrinkles. Her face was pale and haggard, with high cheek bones, small deep sunken eyes and thin curved eyebrows. She was short and thin, with drooping shoulders. Her sleek, coal-black hair was pulled backward in a tight knot. She smiled but there was only bitterness and sorrow in it.

As night was drawing nigh, she stopped digging. She looked up at the beautiful sky, thankful that the day's work was over. Her dreamy eyes were smiling at the small waves. Tears rolled down her cheeks without her knowing it. She sighed and the light in her eyes faded like the dim fading light of the setting sun. Then with dragging feet, she walked home. We stood and gazed after her disappearing figure, after which we, too, turned to go home.

Betty Phua

M.G.S. (Junior A

Singapore.

PEN FRIENDSHIP CORNER

The following school pupils who are interested in stamp collecting, photography, post cards, and friendly correspondence would like to have their names added to the Pen Friendship Corner.

V. Govindarajoo (age 15)
Anglo-Chinese Continuation School
Kampar, F.M.S.

S. M. Keson
Anglo-Chinese School
Sungei Siput, Perak

Wong Samstong
24 Clare Street
Ipoh, F.M.S.

Tung Leong Geok (age 16)
67 Pragin Road
Penang, S.S., Malaya

Little Cheah (age 17)
153 Victoria Street
Penang, S.S., Malaya



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The Home Insurance Co. (Ltd.)	..	..	..	..	..	..	139,759,200.76
New Hampshire Fire Insurance Co. (Ltd.)	..	..	..	..	..	..	17,540,572.91
The Phoenix Insurance Co. (Ltd.)	..	..	..	..	..	..	62,406,194.29
Springfield Fire and Marine Insurance Co. (Ltd.)	..	..	..	..	..	..	33,400,003.09
St. Paul Fire and Marine Insurance Co. (Ltd.)	..	..	..	..	..	..	38,447,820.50
United States Fire Insurance Co. (Ltd.)	..	..	..	..	..	..	35,079,074.42
Westchester Fire Insurance Co. (Ltd.)	..	..	..	..	..	..	20,027,789.93
(All Incorporated in U.S.A.)	..	..	..	..	..	..	U.S. \$763,848,324.68

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Harry—"So you've lost your job on the morning daily?"

Chawly—"Yes, I had charge of the birth, wedding, and funeral writeups, and with an idea of being original I headed the column 'Bells, Knells, and Yells,' and the boss fired me."

Teacher—"What is the difference between the words 'result' and 'consequence'?"

Bright Girl—"Results are what you expect, and consequences are what you get."

Mrs. Glanaghan—"Was your husband in comfortable circumstances when he died?"

Mrs. MacPherson—"No, 'e was 'alfway under a train."

Dad—"Why are you and your little sister always quarreling?"

Daughter—"I don't know; unless she takes after mother and I take after you."

—Youngster—"Five cents' worth of castor oil, please."

Chemist—"The tasteless kind, I presume."

Youngster—"No, sir, it's for father."

WRONG TIME

Betty: Mother, isn't it time for lunch?

Mother: Why, no, dear. Not for an hour.

Betty: I guess my tummy must be fast.

JUST AS GOOD

Customer: I know fish is brain food, but I don't like fish. Isn't there some other brain food you could bring me?

Waiter: Well, there's noodle soup.

THE BEST OF SEASONS

Old Lady: Little boy, why are you in this theatre instead of in school?

Little Boy: They won't let me go to school. I got the measles.

SHUTS HIS EYES TO FACTS

Ham: Why does the new music teacher close his eyes when he sings?

Sam: Because he can't bear to see the pupils.

EPWORTH LEAGUES.

The Singapore District Epworth League, the Geylang Young People's Circle, Geylang Straits Chinese, Foo-chow, Wesley, Telok Ayer, Paya Lebar and the Tamil Epworth Leagues, are preparing to hold their JUBILEE INSTITUTE from the 27th to the 29th of May this year at the Fairfield Girls' School at Neil Road, Singapore.

The Institute Commission consist of:—

Dean.....Rev. J. V. Ayathuari
Business Manager. Chee Seng Kee
President, Singapore District
Epworth League...S. J. Alfred
Sec. for Young Peoples Work

in Malaya...G. S. Arumugum
The Theme of this institute will be "YOUTH AND THE CHURCH". The morning sessions of the Institute will be classes in four groups led by four different teachers followed by a lecture hour. The evening sessions will consist of (1) A social and "Get together" (2) a public Concert (3) a Combined Service on Sunday and (4) a Talent Afternoon. The Institute Commission are making detailed arrangements and are trying their best to present a very fine programme. Every Leaguer is requested to keep these dates free and attend this Jubilee Institute. We hope to have a gathering of at least 200 young people.

Charges:—Registration including food \$3- excluding food \$1.00.

IPOH DISTRICT INSTITUTE

Message from our Dean.

Dear Epworth Leaguers of the Ipoh District,

It is time for you to begin thinking of the Epworth League Institute which will be held about three months from now. If you have never been to an institute before, now is your chance to join what will prove to be a very happy experience. If you are an old institute-goer you will jump at this chance to attend an institute once more.

Every morning there will be an inspirational morning watch service, Bible-study classes on modern problems, lectures, and a special singing class. There will be a concert, a pageant, outings and sports. There will also be fellowship with kindred souls from various parts of Perak.

The cost of the institute is being kept at a minimum. Although some of you may wonder how you can afford the cost, I tell you in all seriousness that that is not the main question. The real question is: How can you afford to miss this institute?

This year is the first year an institute is being held at Kampar. Those of us who know the business manager and the Kampar people know they will make every effort to entertain us in a fitting manner. So let us rally to the call of Kampar and arrive there in large numbers on Friday the 26th of May.

Yours in His service,
R. KESSELRING.

PENANG DISTRICT INSTITUTE

NEWS

From the Business Manager.

At a special meeting convened on Tuesday 21.2.39 at the residence of Dr. M. Dodsworth, it was decided to hold the Institute at Penang, preferably at 'Tanjong Bungah'.

The programme for the Three-Day Institute was drawn up, subject to alterations. The principal items are (1) Taiping, Bukit Mertajam, and Penang will each be responsible for a Morning Watch Programme, providing the speaker, leader, etc.; (2) every Chapter will be expected to give a short drama not exceeding 20 minutes at the Inter-League Religious Drama Competition; (3) every Chapter is expected to compete in the Inter-League Fancy Dress, Stunts, and Singing Competition; (4) the charges fixed for the Three-Day Institute are \$2.50 for food, 50 cents for registration, including transportation; officers and faculty teachers will be exempted from registration but they will have to pay for the food taken; (5) through the President of each League questions on Leaguers' life experience, etc., will be received by Dr. M. Dods-worth for Group Discussion, such questions will be treated confidentially, and Leaguers are not expected to mention their names, when submitting such questions or topics for discussion; Group Discussions:—Mrs. M. Dods-worth, Mr. L. B. Jenkins, Rev. H. H. Peterson and Mr. Geh Hun Kheng. (6) BIBLE CLASS, (STUDY):—Mr. D. D. Chelliah, Mr. Khoo Cheng Hoe and Rev. C. D. Patterson. (7) Mr. Loo Choo Kheam will be in charge of the Penang District Business Meeting. (8) The Penang Union and Chinese Leagues will be jointly responsible for the general management of the Institute. (9) Mr. Looi Chee Eng will be in charge of the class in Music. (10) Institutest will stay at the sea-side throughout the Institute and will be taken down to town and back at such times when they have the Inter-League Religious Drama at A.C.S. Westlands and the Young People's Service of Worship on Sunday, 28th at the Wesley Church.

Presidents of various Chapters who desire to have fuller details in connection with the Institute are asked to communicate with the Business Manager (Mr. Tan Teik Lim, Anglo-Chinese High School, Penang) early. It is the sincere hope of the Committee of management that local Chapters and officers will do their best to make the Penang District Institute a success.

INSTITUTE COMMISSIONERS

Dean.....Rev. ABEL EKLUND
Dean of Women.....Miss E. SADDLER
Business Manager...MR. A. T. PONNIAH
Secretary for Epworth League
and Young People's Work
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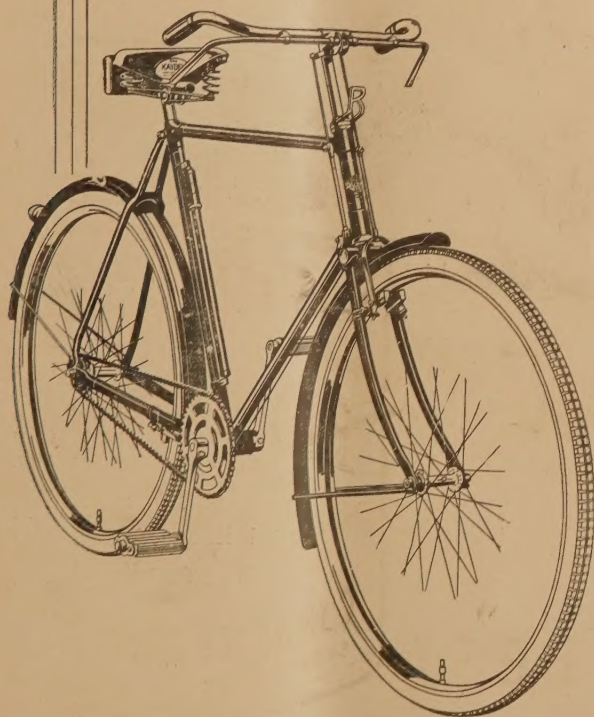
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